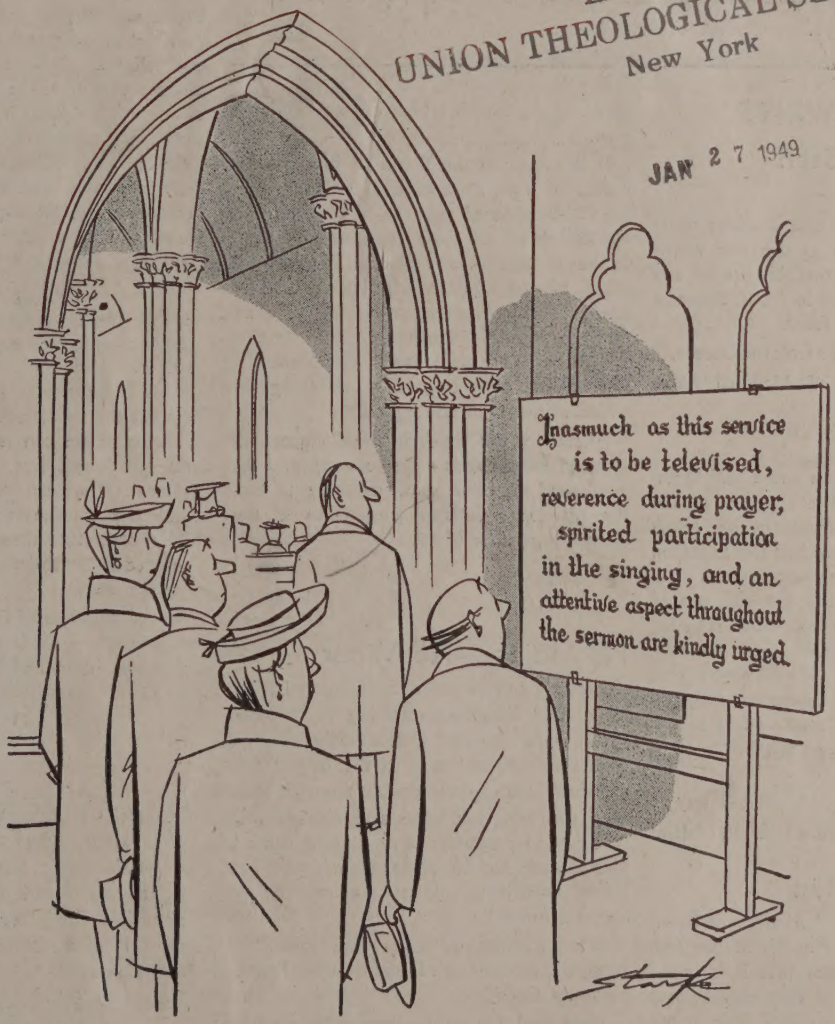
ZIONS HERALD

Jan 50
The Library
Union Theo. Seminary
Broadway at 120th
New York, N. Y.

Library of the
UNION THEOLOGICAL SEMINARY
New York

JAN 27 1949



Copyright 1949, The New Yorker Magazine, Inc.

JANUARY 26, 1949

FROM COVER TO COVER

LET'S STOP FOOLING AROUND with juvenile delinquency says Horace S. Volz, probation officer, Essex County Probation Department, Newark, N. J. ..... Page 75

REMARKS CONCERNING MFSA ANNUAL MEETING by the Rev. Carl D. Soule, staff member of the Methodist Commission on World Peace. ..... Page 77

WHAT DO METHODISTS BELIEVE? asks the Rev. Henry H. Presler, Ph.D., of Leonard Theological College, Jubbulpore, C. P., India. ..... Page 80

"NOBODY WORKS LIKE HIM" ascertains Bishop W. Earl Ledden, resident in the Syracuse Area of The Methodist Church, after returning from a visit to Central Africa. ..... Page 85

READERS WRITE

Some Have Not Seen The Front

No matter what the feeble brothers write to you, do not hesitate to use the words "leading bishop" when that bishop or any other bishop is a way out in front. Some of them have not seen the front.

(Rev.) J. Franklin Knotts,
W. Medford, Mass.

Oppose K K K

The efforts of the million and a half Methodist women to check the activities of the Ku Klux Klan are most commendable. Many well meaning persons have had the mistaken notion that such organizations uphold Protestantism whereas they are just the sort of thing that undermines all true religion, which is based only on love and not love just for other Methodists. We all surely have a sufficient task in making our own church perfect without wasting much effort in opposing the sincere aims of Catholicism or of any other religious faith.

Helen Mildred Porter,
Rumford, Rhode Island

Suspenders Twisted

It seems that the esteemed editor of Zions Herald has a slight twist in his trouser supporters, when he intimates that it is necessary to have F.E.P.C. so that employment may be "on the basis of ability." That is not what has made the South hate F.E.P.C., the opposition to it is based on its demand that if an employer is using white help and has a vacancy and a Negro applies for a job, he must employ the Negro, or go to the Federal penitentiary, or pay any fine that a Negrophile judge might care to inflict.

The South is doing very well with its race problems, and would do far better if left alone by the North which cannot handle its own.

It is unfair to the South to bring in the matter of Jews, Protestants and Catholics being discriminated against in the business world because of their religious affiliations. If that is true in any place it is quite unusual, on the other hand, "it is good business" to have representatives of as many faiths as possible working in the same establishment. In plain words, Southerners do not care to have Negroes work along side white women and white girls.

Friends of the South in the Congress will see that this remains a free country and that employers of labor shall continue to have the privilege of employing whoever they please "regardless of race."

John A. Manget,
Atlanta, Ga.

No Major — No Minor

Recently one of our denominational journals carried headlines referring to "Methodism's Major Board." Undoubtedly, the reference to "major" was to the *largest* (numerically and organizationally) board. However, this reference poses a significant point of discussion, namely: have we now come to that place in the life of our church where we are to classify our interests and work as major and minor?

What constitutes "major and minor" — numbers, complexity of organization, finance, extent of field?

It is well for us to become evangelism-minded, or temperance-minded or mission-minded. But to become exclusively-minded in one area is a danger we should seek to avoid. Because the General Conference has allocated certain responsibilities to certain groups, organized so as to divide the administrative and functional load of work, does this create "major" and "minor" boards and causes?

If missions is major, then is evangelism minor? or education, or temperance, or Christian relations and world peace, or the training of ministers to carry forward the work of the church or the training of the laity from whose ranks must come the recruits for all branches of the service and the finance and general support of the church.

These questions do not reflect a quarrel with any agency or cause of the church. This word is written only to make a plea that in this desperately critical time — a time in which the church needs a singleness of mind and unity of purpose — that there be no unwitting separation of thought and effort into "major" and "minor."

Methodism should seek to create among its membership a support of, and interest in its total program. We need to see to it that what we do is neither major nor minor but contributes to the whole central purpose of our being — that purpose, as John Wesley put it, is "to save souls," and to create the kind of society in which men may live safely once they have been saved. *How* and *when* are not of greatest importance. The fact that *we do* save men and *do* create a Christian society is of supreme importance.

If we can bring light into darkened places it is a major achievement. If, by stopping war and contributing to world peace, we can save lives and souls, that is major work. If we can bring men to a "new and living way" in business, social, and personal living, that is major. If we can save men from appetite and greed and lust, that is of major importance. If we can teach men of, and bring them to a practice of the stewardship of all of life and cause them to expend their lives in devotion to Christ and to the church, that is major work.

In the kingdom of God there is no "major" or "minor" — all is central. Let us keep it so in our individual interests, in our work and in our connectional activities.

D. Stewart Patterson,
Washington, D. C.

Baltic-American

I have been asked to extend to you in behalf of the Baltic American Society of New England our sincere commendations on your fine article titled "Admitted On Parole" on page 1111 of the November 24, 1948 issue of Zions Herald.

Your kindly appraisal of the situation brings favorable publicity to the displaced persons as a whole and serves particularly as a moral uplift for the group of courageous Latvians who risked their lives in fleeing their foreign oppressor to start life anew in a free and democratic land.

Anele Januskevicius,
The Baltic American Society of New England, Inc.

Let's Stop Fooling Around

HORACE S. VOLZ

Last year in New Jersey there were 5,046 children taken before the juvenile courts, some of these appearing on more than one occasion, many appearing for more than one delinquent act. Experienced students assert that this group is only a small portion of the delinquent children in the state, that many still appear "unofficially" before police courts, many more are dismissed by the police without referral to courts, and others go undetected and unapprehended.

Everywhere concern is expressed among parents, school men, welfare workers and public officials regarding the behavior of children. Newspapers and periodicals devote valuable front page and editorial space to reporting and discussing the problem and the efforts being made to solve it. At a recent national conference, called by the Federal Government, delegates from every state in the union went to Washington to discuss the problem and to explore its implications. More recently Governor Driscoll of New Jersey, carrying out one of the recommendations of the Washington conference, called leaders in all fields dealing with youth to a 2-day conference at Trenton, N. J.

"Hit-or-Miss" Approach

Although juvenile delinquency has been a problem of society since the dawn of recorded history, the problem has become more pressing and urgent in recent times with the development of large cities, the so-called progress of our industrial economy and the increasing complexity of modern social living.

Numerous suggestions and recommendations to solve this many-sided problem are offered. An observer finds in these suggestions and recommendations much confusion and uncertainty. Unfortunately, our attack on the problem of juvenile delinquency has been about the most hit-or-miss, trial-and-error, unorganized approach that has hit this old planet since it separated from its parent Sun and itself became a juvenile. In this, the age of the studious, planned, scientific approach to all kinds of problems — military, medical, legal, industrial, educational — in the field of behavior we continue to attack with panaceas, hunches, plans of cranks, and suggestions of well-meaning but unenlightened persons.

People with unbounded interest, enthusiasm, and good intentions, but without deep and accurate knowledge of the fundamental problems involved, sometimes complicate the situation through misdirected and unguided efforts. It is true that many of these "experts" have been very well meaning. However, if we could say nothing more of our military planning and leadership than that it was well-meaning, the attack on the recently defeated enemy would have failed just as miserably as our attack on delinquency is failing.

The differences in the basic principles used in these two attacks are so obvious that a detailed comparison does not seem necessary, but a review of some of the diffuse, disjointed, and poorly-planned motions we go through in our efforts to control or prevent delinquency seems advisable.

We repeat what has failed over and over again. We accept unproved reports of "successful" programs. We swallow prescriptions written by unqualified "social physicians" who only too willingly assume the very great responsibility of prescribing treatment without going to the trouble of making a studied diagnosis. Yes, we even disregard the suggestions of qualified social physicians. Oh! we call them in for consultation, but when they don't give us a ready, simple answer that will do the trick quickly and, instead, begin to talk about basic causes, co-ordinated programs and long term treatment, we get impatient and turn to the fellow who offers a direct attack on the symptoms and recklessly guarantees a high percentage of cures through the use of his treatment.

The New Jersey Legislative Committee, which recently made a state-wide survey and study of juvenile delinquency, found these practices on all sides. Senator Van Alstyne, chairman of that committee, must have had to call for the assistance of skilled diplomats when he framed it in these words: "We have been tremendously impressed with the disorganized approach to the solution of the problem." That certainly is putting it mildly.

And Juvenile Delinquency Continues!

When someone riding a hobby shouts that what we need is more recreational facilities, communities rush to build more playgrounds, gyms, swimming pools, tennis courts, and baseball fields. And juvenile delinquency continues! When another panaceist yells "better housing," communities rush to construct beautiful, low-rent housing projects, with abundant recreational facilities. And juvenile delinquency continues! When another insists that unrestricted participation in street trades is a prime factor in delinquency causation, a drive is put on in this area, but still those "stubborn and determined" juveniles become delinquents! When another insists that youth canteens will control delinquency, public-spirited citizens get on the job, but youth still comes before the bar — even canteen members.

When another insists that lax and inadequate police activity is responsible, special juvenile bureaus are set up. When another claims that contact with police, courts, and places of detention is not good, a drive to keep children out of the hands of police, and detention homes is made. When another claims that the root of the trouble lies in the "leniency" of juvenile courts or in the inadequacy of detention homes, we begin to think in terms of more severity and bigger detention homes. Quite naturally then, we continue to have the delinquents we deserve. Then it is decided that the trouble must lie elsewhere. "Well, let's see. What could it be? Ah! that's it! Yes, sir! Absolutely!

Library of the
UNION THEOLOGICAL SEMINARY
New York

Haven't the newspapers been full of stories about the children roaming the streets late at night? A curfew! That's what we need. That'll stop all of this delinquency!" And so, at 9 or 10 p. m. the bells toll, and delinquency continues to roll!

Of course, most of these activities and regulations are socially beneficial, both those which are prohibitive and those which are constructive. These things we should have anyway for all children. But, as we have seen, juveniles continue to become delinquent in spite of them. So, let us not lose our balance in the rush to get these sorely needed facilities and ascribe to any one of them powers which it does not possess. And let us not sit back in a self-satisfied way and cluck like the proud hen: "Look, look what we've done; a masterpiece of social engineering that will make juvenile delinquency 'fold up its tents like the Arabs and silently steal away.'" Our practices are akin to those of the quack physician who prescribes without the benefit of careful and scientific diagnosis. They smack of the quackery demonstrated in the case of a patient who might go to several doctors with agonizing abdominal pains and receive the following kind of treatment. They made no tests nor do they study the findings of research. The first fellow just "figgers" that the pains were caused by poor diet, because he has his own idea about diets and believes improper eating is the cause of many, many ills. So he gives the patient a diet but the pains get worse.

The next doctor he goes to happens to be extremely vitamin conscious. So he prescribes vitamins and the pains get worse. The next orders more rest and fresh air and the next regular habits of elimination and still the pains get worse. Certainly none of these things are harmful and all are generally beneficial, but none had the power to cure or arrest the patient's cancer. Occasionally, and almost wholly accidentally, a cure may be stumbled on in this way. But more often there is no therapeutic action on the specific ailment, chiefly because there was no real effort to find fundamental causes of the symptoms. I say that our handling of the problem of juvenile delinquency is that bad and even worse.

Too Much Activity At Cross Purposes

To any observer, viewing this scene, several facts stand out in bold relief. The problems facing America in respect to youth are immediate, vast, and complicated. Many fields of endeavor and phases of life are involved. But the same observer sees much confusion, considerable dissipation of effort, a great deal of activity absolutely at cross purposes, and a significant lack of co-ordination in the attack on harmful influences and the development of a broad program for the training and protection of youth. And this in the age of incipient scientific methods in the social sciences, and in the science of human behavior.

This condition is due primarily to the failure of the trained and experienced to furnish leadership for the general public; to the failure of these leaders to harness the tremendous interest of our citizens; and to their failure to convince the public that the guidance of the real expert is needed here if it is needed in any field. Yet, one sometimes wonders whether even we who are engaged professionally in this field are qualified to lead. We find the old gap caused by the lag of practice behind theory and scientifically established principles. In this field, this gap is unjustifiably large. Certainly, our social scientists are far ahead of our practitioners. Very capable investigators have made sincere, intelligent, and valid efforts to diagnose and have made considerable progress in reaching the fundamental causes, as well as in the matter of prescribing treatment. But, do our practitioners use their findings? Rarely.

The medical profession spends millions on research and the good practitioner makes use of these findings. We don't even make full use of the findings given us. Much less have we succeeded in helping to interpret and sell these findings to the public. Workers in the field of probation and parole are demanding professional status. Yet they are content to go on using unprofessional methods. This must be changed radically if we really expect to be accorded status. It must be changed drastically if we hope to enjoy any degree of success in our battle against delinquency.

What are those changes? Who is to say what changes should be made? Does any one or any group know enough about human behavior to outline a plan of treatment? Certainly the writer has no grandiose ideas about his ability to do such a tremendous job and it is not his purpose to attempt to outline such a program in detail. In fact, he believes that no such program as outlined by any one should be accepted *in toto* at this time. He believes that in order to do a sound job we must do a great deal of exploring and re-examining before we attempt to put any plan into practice.

Need For Fund Of Tested Knowledge

Let us first of all gather all of the sound, scientific findings available and accept what seems to be the best diagnoses, plans of treatment, and prevention programs. Let us apply these intelligently, scientifically, and experimentally rather than with a feeling of satisfaction or a feeling that here we have the answer. Then let us continue research. After this, we must concentrate our efforts on implementing the principles established.

Let us take the findings of Healy and Bronner, the Gluecks, Shaw, and many, many others, and use them rather than musings of Joe Doakes, Elmer Twitchell, and Mike McGee. Yes, there will be disagreement. Perhaps we shall have three or four schools of thought just as there is more than one school of thought in other sciences and disciplines. But, each could be sound. The sociologist doubtless would differ with the psychiatrists in emphasis. They may differ with the religionists, the recreationists and the educationists. But, I believe they all could be very close together fundamentally. What differences there were should be sound and tenable and worthy of exploration.

One of the greatest needs is a set of guiding principles. The recommendations of the Attorney General's National Conference on Prevention and Control of Juvenile De-

linquency provide a series of guideposts by which local communities may travel on the road to an effective plan. It may be that in this conference we have taken the first sound step but, before we jump to that conclusion, let us thoroughly examine the findings and recommendations of the conference.

If it is found that this conference has completed satisfactorily the first step, then let us follow their recommendations. If, on the other hand, they have not completed this first step, then let us continue further efforts to complete it before we attempt to advance to the second. At long last, then, we will be in a position to make an intelligent beginning and to terminate our promiscuous stabs in the dark. — Reprinted from *Federal Probation,* published quarterly by the U. S. Department of Justice, Washington, D. C.

Remarks Concerning MFSA Annual Meeting

CARL D. SOULE

Several persons observed that this meeting of the federation was the best one they had attended. I have attended the last three, and would say that it was the best of the three because of efficient organization, quality of speakers, generosity of financial support, participation by Negro Methodists, and balanced approach to social and international problems. If the annual meetings could be maintained at this level, there should be an attendance of 500 persons at each meeting. The attendance at Oskaloosa was about 125. A motion was passed requesting the executive committee to consider the merits of holding the next annual meeting in the spring, summer, or fall of 1949.

The interracial character of the meeting was impressive. It was held at William Penn College, which has Negroes on the faculty and in the student body. Its presiding officer was Bishop Brooks, whose fellow Methodists in the New Orleans Area supplied 15 to 20 per cent of the persons present. When the deficit of the federation was discussed and a cash offering of $500 was placed upon the table, Bishop Brooks added a check for $1300 collected in his area.

Probably the outstanding speaker of the meeting was Professor Frederick Schuman of Williams College, who spoke with a combination of prophetic ardor and scholarly objectivity to make the following points: (1) The present American trend reminds one of Germany in 1933 when that nation was beginning to save the peace, the church, and western civilization by rearmament. (2) Both Americans and Russians are in a state of incipient madness which comes about through an unwillingness to admit their own shortcomings, to meet problems constructively, and to bridge the hypocritical gap between their professed ideals and practices. (3) In any future war we could pulverize Russian cities, but Russians could occupy western Europe and Eastern Asia and the intercontinental strife would continue for thirty years.

Many persons with intimate knowledge of world problems spoke with vigor and led discussions: Mrs. Welthy Fisher (who views with confidence the revolutionary trend under Chinese Communists); Edgar Wahlberg (who gave details concerning the monarchist coup in Greece after the Germans left); Dr. Rosebury (who believes that we face a choice of "peace or pestilence," that bacteriological warfare holds a greater threat to mankind than even the atomic bomb); Harry Ward (who stressed the importance of the first of the amendments to the Constitution); William Uphaus (Religion and Labor); Herbert Fletterjohn (who spoke of the co-operative movement in Indiana), and Dorothy Tilly (who spoke of her part in the Civil Rights report and its future implementation).

The work of the commission was limited because of the large amount of time given to the speakers in general sessions. When reports were brought in on Thursday morning, the greatest amount of discussion centered around the proposal by the Democratic Rights Commission to request the Attorney General to withdraw the indictment against twelve leaders of the Communist Party since no overt acts of violence were involved. The resolution was upheld by a margin of one vote and finally sent to the executive committee for further study.

Organizationally Mrs. McMichael's services as registrar, disburser of literature, and executive assistant were outstanding. Greetings from Bishops Brashares, Baker, McConnell, Kennedy, and Tippet, and from John R. Mott gave those present a sense of support from some absentees. Bishop Reed was there in person to bring the meeting to a devotional close. A study committee spent many hours discussing the "inner life" of the federation and brought in a report affirming faith in the work of the executive secretary and explaining how in a democratic way he receives direction from the administrative committee, which in turn is responsible to the executive committee, back of which stands a national committee and the membership. In the discussions there was a wholesome give-and-take by the "leftists" and the "rightists" in the federation.

FEBRUARY

Effie Smith Ely

Dark time of frost and storm and brooding cloud,
Briefest and bleakest month of all the year,
You to our country are a season dear:
You hold the birthdays of two heroes proud,
For whom all hearts in thankfulness are bowed —
Our Founder, Washington, of strength sublime,
And towering Lincoln, who in later time
Preserved the freedom which our fathers vowed.

Most fitting was it that these leaders great
In February should begin their life,
For mist and chill and tempest were their fate!
Yet, braving hate and envy's icy sting,
Victory they won with bitter loss and strife,
Glimpsing through gloom our nation's splendid spring!

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE
Editor

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
J. EDWARD CAROTHERS
H. ELLIOTT CHAFFEE
MAEANNA CHESERTON-MANGLE
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN
WILLIAM L. STIDGER

Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXVII Boston, Jan. 26, 1949 NUMBER 4

We Are Being Televised

The New Yorker has given us permission to reproduce its television cartoon on the cover of this week's ZIONS HERALD. The gentle sign greeting the parishioners as they arrive for Sunday worship has many interesting meanings. First of all, one wonders just what effect television would have on the churchgoer. Is it not true that for many of us the average worship service is a segregated moment in the week's routine and that we do not think of how it might seem to an outside world? What about our participation in the hymns? Do we look reverent because we are reverent during the prayers? The question about paying courteous attention during the sermon affects the preacher as well as the listener. Is the sermon worthy of respectful attention? Is the listener waiting to be entertained by the sermon, or is he investing some thought and prayer into the experience?

What if the entire program of our local church were to be televised to the outside world? How would an average official board meeting look? What about a W. S. C. S. meeting? What about the decorum of a church school session?

It is a tantalizing thought, is it not? After all, there are more people outside of our churches who could watch a television show than there are people in ou churches to be televised!

Whether we like it or not — the whole church being televised. It has been observed since long befor the invention of television. Our Hooper rating wi indicate how we look. The moral and spiritu strength of the world will indicate how effective w are.

That Russian Greeting

Most of the daily press has been upset by the fa that Russia sent America a friendly New Year's gree ing. Public reaction has been that we should be su picious and look for some hidden meaning in th greeting. The implication quite generally has bee that Russia was rather insulting to have sent it to u in the first place. Boris Izakov, a Soviet journalis sent the greeting on his own behalf and expressed th wish that Russia and America would find a bett knowledge of each other and find a better mutual u derstanding. "It may be boldly stated," said Izako "that mutual understanding between our great pe ples will be a bridge toward friendship between th U.S.S.R. and the U.S.A. And the cause of world pea will be secured thereby."

Now we fail to see that the Izakov greeting is a ho rible thing! Certainly we can point the finger of scor at Russian Communism for its refusal to allow fre dom of press and radio. We can justly say that th Russian people are not being given a true picture the American people. But can we with equal hones and vigor say that we in America are being treated a fair picture of Russia? Some segments of the Ame ican press and radio are as vicious in distorting Ru sia as the Russian press and radio are in distortir America.

We do not believe that Russian-American frien ship is to be built on a process of apologizing for a things Russian and condemning everything Ame ican; we do not believe that friendship can be bu on blind evasions of either Russia's evils or our ow Friendship "and the cause of world peace can be s cured," however, when through the United Natior all of the peoples of the world will be granted fre dom of press, freedom of religion, and freedom speech. Understanding can be reached when we d cover our mutual natures and desires.

At least let us accept the greeting, and in hone and simple courtesy return a greeting to the Russia people.

The Acheson Statement

Prior to his confirmation by the Senate as our new Secretary of State, Dean Acheson made a statement in the closed hearing held by the Senate Committee on Foreign Relations which ought to command the respect and confidence of all of us. Speaking on his attitude toward Russia, Mr. Acheson said, "It is my view that communism as a doctrine is economically fatal to a free society and to human rights and fundamental freedoms. Communism as an aggressive factor in world conquest is fatal to independent governments and free peoples."

The smoke and furor of criticism against Dean Acheson has been another of those unfortunate current scenes. It is reassuring that the foreign relations committee made a unanimous recommendation of Mr. Acheson and it is unfortunate that a handful of red-baiting senators felt called upon to make a conspicuous objection on the Senate floor.

We have confidence in our new Secretary of State and believe that he is a non-military kind of diplomat. He is a diplomat by training and experience, and that is as it should be for the position he has been asked to fill. We have still too many military people in places of strategic importance in government, and more and more of their places should and can be filled by men of Dean Acheson's caliber. Democracy and militarism are incompatible!

Recognition Deserved

If all goes well, by the time you have received this issue of Zions Herald, complete de jure recognition of Israel by our nation will have been granted. Complete recognition is justly deserved in this case, for Israel has proved beyond all doubt that she is a thoroughly democratic state and the kind of nation with whom we can expect harmonious and profitable relations. Israel is the result of a long struggle to bring about justice for the thousands of Jews who want a homeland; her struggle against intrigue and hypocrisy has been long and yet consistently heroic.

Within the area set aside by the U. N. for Israel, there are about 500,000 Arabs. Half of these people entered Palestine from the surrounding Arab states when Jews were barred by the British. At least 200,000 Arabs were allowed to enter Palestine between 1939 and 1948, and with almost no exceptions, these were illegal entries tolerated and encouraged by the Arab states and the British. What is to happen to these Arabs in the new state of Israel?

In considering the problem of the Arabs we must first of all discard the idea that they are refugees in any political sense. Most of them are there by their own choosing or by the insistence of other persons. Obviously they are not there because the Jews have demanded it! Secondly, we must consider the status of the Arabs if they remain in Israel. For the first time in history, these Israel Arabs, under the constitution of the new state, have been allowed to vote in the recent national elections. Moreover, the Israeli government on January 16th, announced that it would render aid in the resettlement of the Arabs. Property settlements are to be made with assurance that the money paid by Israel is to be used for resettlement and not "frittered away in temporary relief measures."

While it is not necessary for the Arabs to leave Palestine, those who want to find homes in Arab lands can most certainly find plenty of unused areas for settlement. It is up to the Arab states to show their good faith by providing places where such settlements could be developed.

Running through all of this concern for the Arab refugees — if they can be called refugees — must be an honest appraisal of the problem of Jewish sufferers. The people on Cyprus detained thus far by the British have been victims of bad treatment and malnutrition. Britain has announced that she will release the Cyprus internees. There are still thousands of Jews in Egypt who are living in miserable conditions; a few of them, if they agree that they are loyal fascists, have been told by Generalissimo Franco that they may return to Spain. It is unlikely to assume that these Jews will want to go to Spain. Palestine is the symbol of hope for the victims of anti-Semitism and these people have a perfect right to expect our support.

Israel is well qualified and worthy of recognition as a state! All fears that Zionism was attempting to set up a theocracy have been dispelled by the constitution just adopted in Israel. Christians, Mohammedans and Jews are guaranteed equal religious liberty, and the historic places that are sacred to the three religious traditions are to be honored and safeguarded. We believe that our efforts on behalf of the establishment of Israel will be more than blessed by the excellent policy of democracy already demonstrated by that government.

What Do Methodist Believe?

HENRY H. PRESLER

The general beliefs of The Methodist Church are found in the twenty-five articles of religion taken over from the Church of England. These articles, found in the *Discipline*, contain approximately two thousand two hundred words. In basic English these statements appear as follows:

1. We believe in one God.
2. We believe that God was in the person of Jesus Christ, and came down to earth for a brief visit of 33 years.
3. We believe that Jesus Christ was resurrected from the dead.
4. We believe that God communicates with men today by the Holy Spirit, His messenger.
5. We believe that the Bible contains all the instruction necessary for salvation.
6. We believe that Christians are bound by the moral laws of the Old Testament, and by all the laws of Christ.
7. We believe that human nature is naturally bad, and in need of transformation.
8. We believe that the grace of God gives to man free will, or the power to choose between good and evil.
9. We believe that men cannot save themselves, but need divine aid, especially the help of Christ.
10. We believe that a man ought to perform good works as proof that he is in the faith.
11. We deny that the Roman Catholic Church can give commandments over and above those that are in the Bible.
12. We believe that a man can sin after his first repentance, and is therefore in need of a second or tenth repentance.
13. We believe that a church is a group of faithful people to whom the pure Word of God is regularly preached; and we deny that the only true church is one said to have been established by St. Peter.
14. We deny that there is any virtue in worshiping images, invoking saints' names, etc., and we deny the doctrine of purgatory.
15. We deny the religious worth of what is commonly called, 'speaking in tongues.'
16. We believe that there are only two sacraments, Baptism and Holy Communion.
17. Baptism is a sign of regeneration, of an inward spiritual change; the change is the essential thing, not the mode of baptism.
18. The Holy Communion is a sacrament of our redemption by Christ's death.
19. The communion cup is not to be denied to the people.
20. There was only one sacrifice of Christ, and that was on the Cross. We deny that this can be repeated in the mass.
21. Ministers of the church can marry at their own discretion.
22. It is not necessary that rites and ceremonies should in all places be the same or exactly alike, provided all are in the spirit of God's Word.
23. It is the duty of Christians to obey lawful civil authorities.
24. Every Christian should share his wealth with the poor, and support the Gospel materially.
25. We believe that Christians may give an oath in court if required to do so; the Bible prohibits profanity only.

These, then, are the twenty-five articles of religion in abbreviated form.

If you have read attentively, your first reaction may be, "But these are beliefs that are held by many Protestant churches everywhere!" Your reaction is quite right. W Methodists hold to the central stream of Protestant Chri tianity.

Your next question may be, "Then what is distinctiv in Methodism? What makes us different from othe churches? What is peculiarly our own?"

The Methodist Emphases

This brings me to the second and more significant pa of this article: the Methodist emphases. The feature of ou church that stands out above all others is its emphasis upo inner spiritual experience. Every belief is considered ba ren unless it produces an inner spiritual glow. We stre a transformed inner life. Ours is a spiritual emphasis.

Methodism arose as a protest against forms in both th Protestant and Catholic churches. Many fail to realize th the Protestant church may have a formalism as dead an fruitless as the mother church may have. We would sa that a Protestant church insisting that the only vali baptism is immersion, is putting the form ahead of th inner change of heart. We would say that a Protestan church insisting that only its own members may take com munion, is putting a form of doctrine ahead of the fellow ship of believers. We would say that a Protestant churc insisting that Saturday is the only Sabbath pleasing t God, is putting the day ahead of the spirit of the day. W would say that a Protestant church insisting that its cree is the only valid statement of religious truth, is putting th form of words ahead of the inner meaning. What we em phasize is "heart religion." What we want is a pure sou What we Methodists stress is righteous and holy living This is the end of our striving; everything else is mean to this end.

It seems to us that the Bible is full of our message. Th emphasis upon inner religion runs like a cord throug the Old and New Testaments. It is impossible to quot many of the passages along this golden highway in a hour's time. From Amos who said, "I despise you feasts . . .," to Jesus who said, "Neglect not justice, merc and faith . . .," our emphasis persists. We are intereste in justice, mercy and faith in our own lives, issuing in wor ship and conduct. We are not stressing wedding ring Saturdays, the mass, or arguments about baptism, whic we consider non-essential. The essential thing is to ente into eternal life now, and to live with eternity in our dail habits, meeting God daily with an effort towards a spo less soul.

From this emphasis upon the inner spiritual experienc there arise certain minor emphases. First, we stress con version. By conversion we mean a change in the entir machinery of life, from a sinful to a righteous basis. Jus as our factories changed over from the manufacture o war materials to the manufacture of peace materials, so in our opinion, a true Christian changes over from in difference to godliness. Just as the war machines were tor

down and removed from the work room, so some unchristian habits and attitudes have to be torn down, carried out and thrown on the junk heap. A man reveals whether he has been converted by the quantity and quality of his worship, prayer, conduct, purpose and chief delights. Jesus said, "By their fruits ye shall know them."

As a second minor emphasis, we stress spiritual crises. We believe that the inner life does not grow uniformly. One does not mount steadily towards God as one mounts a flight of stairs. One finds God through a series of inner experiences or spiritual changes, just as a plant mounts toward the sky in a series of sudden transformations. In the morning the bean plant is an ugly sprout breaking through the ground; in the evening its fresh, green leaves embrace the sunbeam. One who undergoes a series of such inner transformations is on the way to sanctification. A santified man can sin, but doesn't want to.

Again, we Methodists stress enlightenment. We believe that any new concept, any budding science, any fresh evidence contributing to a better understanding of God, and a deeper realization of piety, is good. We don't quarrel with knowledge, even corrective knowledge, because our inner realization of the Divine holds us calm. Methodists believe that the Holy Spirit of Truth is at work in the world today, leading men into wider understandings, even as Jesus promised. Our universities and colleges cover the nation. We have no heresy trials; we shut out no one who honestly seeks the Lord. Our church is a society of seekers, who may differ among themselves intellectually, but who unite in the practice of piety. The sect may proclaim, "Only 144,000 can be saved, and we are they;" but we Methodists, 8,000,000 strong, are content to rely upon the all-inclusive love of God. "*Whosoever* cometh" through Christ, will in no wise be cast out.

A fourth subsidiary emphasis is sobriety. We Methodists believe that a healthy inner religious life issues in restraint. We are known as a people who try to live as if God is more to us than a mere belief. Our movement was a protest against those who took refuge in forms, and ignored conduct; it still is. We are careful about our amusements, temperate in our luxuries, and not given to ostentation or display.

A fifth deduction from the major emphasis upon personal religion, is our belief in missions. The world says, "What do your care about foreigners? Get all you can, hold on to as much as you can, because within a hundred years you will be in the ground." But we Methodists are peculiar people. We carry crosses, heal the sick, teach the ignorant, visit them that are in prison, feed the hungry, clothe the naked, and with God's help, save the lost. Why? Because at our conversion, we were taken possession of by a divine compulsion. We cannot rest unless the stranger knows the joy of the Lord. We cannot bear it that the world should be part Christian. The missionary urge in our breasts arises from within, and we cannot escape it if we would.

Are the major emphases and the five minor emphases the exclusive property of The Methodist Church? No, thank God. What we emphasize, belongs to all Christians as axioms more or less acknowledged. But it is just our stress upon them that gives Methodism its flavor and distinction. The Methodist flavor delights us, and makes us content to be Methodists, always.

$16,000,000 In Overseas Relief

During 1948, the American Protestant and Eastern Orthodox churches achieved, for the third consecutive year, an outstanding record in the field of overseas relief and reconstruction, sending abroad through Church World Service more than $16,000,000 in funds and relief supplies to aid in "rebuilding the physical and spiritual structures in many impoverished lands."

This was reported in an interview by Dr. Robbins W. Barstow, an executive of the interdenominational organization, who said that the total figure for 1948 surpassed that of the preceding year by more than one million dollars. Altogether, since Church World Service was formed in 1946, about $40,000,000 in funds and supplies have been channelled overseas through it, he said.

The church leader pointed out that supplies, consisting of food, clothing, medicines, religious literature, prefabricated churches and other goods, as well as funds to aid church institutions, pastors, students and refugees, went to more than 40 countries in Europe, Asia and Africa. Besides this, 1250 Displaced Persons were assisted during 1948 by Church World Service in coming to the United States for resettlement, and about 50 theological students were aided in coming to this country for seminary study.

Of the total aid disbursed through Church World Service in 1948, about $5,000,000 was in funds. The remaining $11,000,000 accounted for 33,000,000 pounds in supplies contributed as gifts-in-kind by more than 30 national denominational and inter-denominational groups, through city and state inter-church groups, and by individuals throughout the country. One of the major sources of supplies was CROP (the Christian Rural Overseas Program), interfaith program through which the farmers of America sent about 18,250,000 pounds (valued at $6,000,000) of wheat, corn, flour, beans, cotton, and other staple commodities overseas for distribution by Church World Service. (Lutheran World Relief and the National Catholic Welfare Conference also received supplies from CROP.) Another important contribution came from the Seattle Christmas ship, special project of the churches of the Northwestern states, which netted about 2,500,000 pounds of gifts-in-kind for the people in need abroad. This shipload of goods was collected in late 1947, but was not shipped abroad by Church World Service until early 1948.

"These are a few of the highlights of the assistance given through the American churches toward the rehabilitation of our war-devastated world," concluded Dr. Barstow.

PERSONS

The Rev. Otis A. Maxfield, pastor of the Methodist Church, Wilmington, Mass., is heard each Sunday from 8:05 to 8:30 a. m. on the Lawrence radio station WCCM. Mr. Maxfield presents a program of religious news, music and stories. From time to time Methodist churches located in the Merrimac Valley will be represented on the program.

The Rev. Frank A. Everett, a retired member of the New England Conference, is living with his brother, Dr. Eugene E. Everett at 323 High Street, Dedham, Mass. Mr. Everett, though nearly blind, uses his typewriter efficiently and keeps in touch with his many friends. He is 91 years old and is proud of his children who are missionaries in Africa.

The Rev. and Mrs. Robert Bergmark held open house at their new parsonage home at East Natick last Sunday, January 23rd. The United Methodist Church at East Natick has made great strides in recent months and the building of the new parsonage at 2 Keane Road, East Natick, Mass. is one of the most recent accomplishments.

The Rev. Everett F. Hallock, for the past nine years minister of the Rutherford, N. J. Methodist Church, has been appointed to the superintendency of the Newark District, Newark Conference, effective February 1st. He will succeed the Rev. George Y. Flint who goes to the pastorate of First Church, Warren, Ohio.

Dr. and Mrs. John H. Selby of Chestnut Hill, Mass., announce the birth of their third child, Sherrill, on Wednesday, January 12th. Dr. Selby is completing a graduate course in surgery at the University of Pennsylvania and will join the staff of the Massachusetts General Hospital, Boston, next summer. He is the son of Mr. and Mrs. Howard W. Selby of West Newton, Mass.

Two recent honors have come to Dr. Daniel L. Marsh, president of Boston University: his 1948 summer commencement address entitled "The Last Hope of Mankind Rests with Us" has been printed in full in the January 13th issue of the Congressional Record upon request of Senator Leverett Saltonstall. The second honor was in Dr. Marsh's election to the office of vice-president of the Association of American Colleges at the annual meeting of the association in New York two weeks ago.

Two thousand people attended the opening night of the Mid-Winter Institute on January 13th at Elm Park Methodist Church, Scranton, Pa. The series is to continue through February 16th and includes on its program the following speakers: Dr. Henry Hitt Crane, Paul Harris, Jr., Dr. Charles E. Boddie, Dr. Stefan Osusky, Dr. Welthy Honsinger Fisher, and the pastor of the church, Dr. Hiram C. Weld.

Helen Kim Reports Cultural Urge In Korea

Dr. Helen Kim and Mrs. Frank G. Brooks

The Republic of Korea, freed from thirty-six years of domination by Japan's military forces, is now endeavoring to revive the best of its old culture: its music, art, language, dancing, singing, dress, and customs, according to Dr. Helen Kim, president of Ewha Woman's University, of Seoul, Korea. She reports seeing old farmers bring out drums that had been quiet and hidden for years and start to play and dance to them.

"The new Korea is short of leadership and short of technicians and skilled workers — such workers were discouraged during the years of Japanese control," said Dr. Kim. "But today we aspire to build a national culture that will help international culture. We want to dig into the past and modernize it for the needs of the present day. We want to serve the world, and not become a military power."

This report was made by Miss Kim on the occasion of a dinner given in her honor at Christ Methodist Church, New York City, on January 10th, by the Woman's Division of Christian Service of the Board of Missions and Church Extension, of The Methodist Church. Three hundred friends were present. Dr. Kim had just returned from Paris, France, where she was one of Korea's three delegates to the U. N. General Assembly. Mrs. Frank G. Brooks, of Mount Vernon, Iowa, division president, presided.

Besides Dr. Kim, the speakers were: Dr. John W. Decker, secretary of the International Missionary Council; Mrs. Arthur Anderson of the National Board of the Y.W.C.A. — Dr. Kim being president of the Korea Y. W.; Miss Henrietta Gibson, chairman of the Ewha Co-operating Board of North America.

Ewha Woman's University now has 1,250 students.

A son, Stuart Parker, was born to the Rev. and Mrs. Max Goldman on Tuesday, January 18th. Mrs. Goldman is a former staff member of ZIONS HERALD, and the Rev. Mr. Goldman is a student at Boston University School of Theology.

Chaplain Percy M. Hickox, Colonel, U. S. A. and pastor of the St. John's Methodist Church, Dedham, Mass., is spending the month of January on active duty as post chaplain at Fort Adams, Newport, R. I. In addition to the chapel services and usual chaplains work, he has been called in as a special lecturer for week-day programs. On Sunday January 16th, he was the guest preacher at St. Paul's Methodist Church, Newport, at which the Rev. E. E. Story is pastor. During chaplain Hickcox's absence from Dedham, the Rev. Homer S. Hughey, chaplain of the Deaconess Hospital, the chaplain from the Boston Army Base, the Rev. Samuel Hiebert, and Chaplain (Lt. Col.) William E. Austill of New York City, will fill the local pulpit.

A Wurlitzer organ and memorial chimes were dedicated at a special afternoon service Jan. 16, 1949 at the First Methodist Church in Laconia, N. H. with capacity audience. Bishop John Wesley Lord preached the sermon of dedication. A special hymn written by the pastor, the Rev. Frank P. Fletcher, was used. One of the anthems of the choir was composed by Robert A. Foss, one of its members. Mr. Lloyd L. Baker, chairman of the organ committee, presented the organ, and Mrs. Rachel W. Matheson, for herself and brother, Floyd Willey, gave the chimes in memory of their father. Mr. Clarence S. Newell, president of the church trustees, accepted the gifts for the church. Immediately following this service an informal reception to Bishop and Mrs. Lord and their daughter, Jean, was held in the social hall

The Rev. and Mrs. Charles T. Allen will be honored at a reception to be held on Monday, January 31st, at First Methodist Church, Leominster, Mass. The Rev. Mr. Allen was recently appointed by Bishop Lord to serve the Worcester District of the New England Conference. The Rev. Joseph A. Stevenson of Hudson is in charge of the reservations and churchmen from all of the Worcester District have been invited to attend.

Henry G. Perry, executive secretary of the American Tract Society, New York City, is presenting the work of that organization at a number of church services and other meetings which he is addressing in the course of a four-week tour through Pennsylvania, Georgia, Florida, South Carolina, North Carolina and Maryland. The American Tract Society has embarked on the publication of a series of specialized tracts which eventually

ill furnish evangelical literature designed pressly for each of a wide range of needs.

Mrs. Caroline Fintel Bollinger, mother of r. H. D. Bollinger of Nashville died Vednesday evening, January 12th, in Waukesha Memorial Hospital, Waukesha, Wisconsin. Death followed an illness of several eeks. Dr. H. D. Bollinger is secretary of the epartment of student work, Division of Educational Institutions, General Board of Education. Other survivors are two daughters, Irs. Marjorie Woodson, and Mrs. Ruth King chaeffer, both of Bridgeport, Conn., and wo sisters, Mrs. Ellen Hurlburt of Muscaine, Iowa and Miss Amelia Fintel of Genesee Depot, Wisconsin.

The board of directors of the Massachusetts Council of Churches voted unanimously Tuesday Jan. 18th at its monthly meeting, eld in the Cathedral Church of St. Paul, a esolution given unqualified support of the dministration of Dr. Miriam Van Waters, uperintendent of the Reformatory for Women at Framingham. The resolution, presented rom the floor by Bishop Norman B. Nash of the Episcopal diocese of Massachusetts, was seconded by Bishop John Wesley Lord of The Methodist Church in New England. Bishop Nash stated that Protestant ministers serving as chaplains at the reformatory had endorsed the work of Dr. Van Waters and urged that the board go further than the earlier approval by the council's committee on institutional ministry. The proposal was adopted without discussion or dissenting voice. The Rev. Dr. Isaac Higginbotham, secretary of the Massachusetts Baptist Convention, and council president, presided.

The regular meeting of the Deaconess Aid Society of New Eng. will be held Tuesday, Feb. 1st at 2 p. m. in the parlor of the Copley Methodist Church, Boston, Mass. Devotions will be led by the Rev. Francis G. Wilson of West Roxbury, (Mass.) Methodist Church, and pourers at the tea will be Mrs. Francis Wilson, and Mrs. Kenneth Richardson, president of the W. S. C. S. An executive board meeting will be held at 1:30 and all vice-presidents are urged to attend.

Cape Ann Institute

The annual Cape Ann Methodist Youth Fellowship Winter Institute began on Tuesday evening, January 25th, and will run for four successive Tuesday evenings. The program the first evening started with a banquet at 6:30 p. m. in the vestry of Prospect Street Methodist Church, in Gloucester. Special feature of the evening was an address by Mr. Edward W. Mills, of Boston, president of the National Conference of Methodist Youth. His subject was: "It's About Time — a Report on Amsterdam." Mr. Mills was one of the few youth delegates from America who attended the Conference last August in Amsterdam where the World Council of Churches was formed.

The general theme of the institute will be, "Christ Is Our Light." The courses and faculty are as follows: "How the Bible Came To Be," taught by the Rev. R. H. Firth pastor of the Riverdale Methodist Church, in Gloucester; "We Follow a Swallow," taught by the Rev. Robert K. Jones, of Rockport; "The Teachings of Jesus," taught by the Rev. James C. Etheredge, of East Gloucester; and "The Art of Private Devotions," with Mrs. James C. Etheredge as instructor.

The second Tuesday evening the Institute will be held in the Essex church, and the guest speaker will be Dr. John Hoon, executive secretary of the New England Conference Board of Evangelism, and also pastor of the Wesley Methodist Church, in Springfield. The subject of his address will be, "I Belong To Christ." The third session will be held in Rockport, and the special feature of the evening will be the showing of a religious movie. The last session will be held in the Riverdale Church, Gloucester. The guest speaker will be Miss Beryl Roberts, of the Massachusetts Society For Social Hygiene. She will speak upon the topic, "Boy and Girl Friendships."

The Rev. Delphas S. Barnett, pastor of the Ipswich and Essex churches, is serving for the second year as dean of the institute. Other officers are: registrar and treasurer, Miss Barbara Whiffen, of Gloucester; and publicity man, Forrest L. White, of Gloucester.

Dr. Knight Elected

Dr. John Lowden Knight, 33-year-old chancellor of Nebraska Wesleyan University, will become president of Baldwin-Wallace College in June.

Elected unanimously to head the 104-year-old-college, Dr. Knight succeeds Dr. Louis C. Wright, who retired last July after heading the Berea institution for 14 years.

Dr. Albert Riemenschneider, director emeritus of the Baldwin-Wallace Conservatory of Music, will continue as acting president until Dr. Knight's arrival.

Dr. Knight is a native of New Jersey, and has an A. B. degree from Brothers College of Drew University, Madison, N. J. He holds a bachelor of sacred theology and a master of arts degree from Boston University, as well as an additional master's in arts from Vanderbilt University. In 1947 Dr. Knight was awarded the honorary doctor of divinity at Kansas Wesleyan University. He was chancellor of Nebraska University for three years, and was previously professor and assistant to the president at Willamette University, Salem, Oregon. He also has served as minister of Lake Shore Park Methodist Church, Lynn, Mass., and as pastor of the Belleview, Tenn. Methodist Church.

Contributor of numerous periodical articles on education and religion, and a frequent speaker and lecturer, Dr. Knight holds memberships in Phi Kappa Phi, Phi Delta Kappa, Pi Gamma Mu and Pi Kappa Delta fraternities. He also belongs to the American Association of University Professors, American Association of School Administrators and the Religious Education Association. He is a member of the General Conference and of the General Board of Education of The Methodist Church, and is on the advisory committee of the Division of Educational Institutions.

Religious Journalism Seminar

Boston (RNS) — The Rev. Emory S. Bucke, editor of Zions Herald, independent Methodist weekly, will teach a seminar in religious journalism at the Boston University school of public relations during the spring semester, it was announced here.

As part of the course, Dr. Bucke will survey the history of religious journalism, appraise current style and outline methods to popularize religious news.

In announcing Dr. Bucke's seminar class, Dean Howard M. LeSourd said the impetus in postwar years of interest in religious developments, and the increased desire of the church to make itself better known to the general public have created more opportunities in this field. The seminar is scheduled to begin on Feb. 2nd.

Foot Clinic

Mr. Allan J. Blackhall, superintendent of Boston's Medical Mission Dispensary, has announced that beginning Feb. 2nd, a foot clinic will be added to the services of the dispensary. This Methodist institution supported by the Woman's Society of Christian Service is now in its fifty-fourth year of continuous service in Boston's North End. Appointments for the new service can be secured by writing to the Medical Mission Dispensary, 36 Hull Street, Boston, or by telephone CApitol 7-8690.

Tribute To Mrs. Mahar

William B. Locke

Mrs. Almena R. Mahar of Smithtown, N. H. died at the age of ninety-four on November 20, 1948 at the home of her daughter, Mrs. Olive M. Howe of Orange, Mass. with whom she had lived since the death of her husband, J. Rufus Mahar. She was a member of the Methodist Church of Smithtown for sixty-six years and in it she played the organ and sang in the choir for thirty-five years until she lost her eyesight. She was ever a joyous Christian and such was her faith in her Father's love that through twenty-six years of blindness she was never heard to murmur or complain at the "mysterious dispensations of divine Providence." Her faith never failed. In the memory of this writer, who was their pastor fifty years ago she and her husband stand out as two of our Methodist saints. Thank God for such.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Feb. 6.

JESUS BEGINS HIS WORK. MARK I:14-15, 32-39.

"The Gospel of God"

Mark reported the beginning of the ministry of Jesus in these simple words, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God."

Disposing of John the Baptist seemed to be a very casual and routine matter which had to be gotten over with before Jesus began his ministry. Probably John the Baptist thought differently, for his freedom and his life were at the mercy of some very religious people who regarded him as a trouble maker. We mention this because forerunners of the gospel who have not reached the status of "public relations" men usually get into jail sooner or later. And it is because of their rugged preaching that they run into trouble. John the Baptist handled spiritual dynamite very carelessly but he blasted a path through the wilderness for Jesus to travel.

Jesus wasted no time in getting started in his public ministry of around three years. He came "preaching the gospel of the kingdom of God." He began with the "whole gospel" and did not announce any chipped-off fragments of the gospel of God. Nowhere did Jesus show any signs of selecting the things that everyone accepted as religious truth and by a process of compromise and adjustment try to get across his message in weasel words. He announced that the kingdom of God is at hand. To his hearers he said, "Repent ye, and believe the gospel." It was the gospel of God and not that of John the Baptist nor his own that Jesus preached. This was the way Jesus began preaching — he began with the gospel of God and preached to anyone who could hear him.

Jesus as a Wayside Preacher

John the Baptist was not what we call an ordained minister. He was not even eligible for a pension on his retirement. Salome made that unnecessary by ordering his head cut off. Jesus was never called to a pastorate and would hardly qualify today as "an accepted supply." He was surely an itinerant preacher and never settled down in a charge. What a thorn in any churchman's flesh these rugged forerunners of the Gospel of God would be today. They would have to be supported by some "opportunity fund" of a Home Mission board. Of course it requires a vast, complicated, well geared, supply of machinery to get a hearing for the gospel of God today. We wonder if it does! How long would it take to get a hearing for a cure for cancer if one were discovered in a desert or hospital or country doctor's office? How many sleek, efficient, "its nice to meet you" agents would be needed to convince a cancer victim that the kingdom of a cure is at hand? Maybe we have lost the medicine.

Jesus went everywhere he could get a hearing as a wayside, wandering preacher. He spoke to people singly, in small groups, by the sea, off shore in boats, along country roads, and in the market place. He did not hesitate to teach in the Jewish synagogue for he was preaching the gospel of the God the Jews believed in and knew as Jehovah. Throngs came to hear him and he soon became a well-known wandering preacher.

Preaching and Casting out Demons

Healing the sick was a part of the ministry of Jesus. It is also a part of the gospel of God. This does not mean that Jesus went about among the sick of Galilee healing the sick so that he might get converts to the gospel of God. Healing was not a bonus thrown in to build up a following for Jesus and make the gospel "practical."

It is very important to note that Jesus was not an orthodox physician practicing medicine. He had no patients and many of the ones he healed were told to keep stil about the cure. "Go and tell no man" was often the advice of Jesus to a person whom he had cured.

The purpose of Jesus in keeping his healing ministry a secret was probably to protect his gospel from becoming narrowed down to a mere healing cult. He did not allow himself to become known merely as a "gospel healer" o as a roving physician. Jesus was not running a "medicin show" with a gospel hook on its end.

Jesus was vitally concerned about mental health as wel as physical sickness which plagued his people. Mark wrot this account of Jesus as a healer of the sick: "And h healed many that were sick of divers diseases, and cas out many devils."

Casting out demons and devils has become a routin part of the Christian ministry. It has always been know that sin is both a symptom and a cause of disease. Lon before we got into modern psychiatry good ministers wit a knowledge of sin, society, personality and the gospel c God were performing miracles of healing. They just cor sidered it a part of their ministry and knew enough t get at the root of evil and cast out a devil now and ther

BOOK OF LIFE

Frank P. Fletcher

O Word of God, a staff thou art
On which I lean my tired heart;
A desert rock of cooling shade
Where I may tarry unafraid.
In silence I have often heard
Thy gentle stillness, blessed Word.

O Book of Life, thy pages bear
The best good news which man may share —
Of love Divine, a Savior given,
Rich treasures here, bright hope of heaven.
Our feet with eagerness be shod
To bear thee forth, O Word of God.

Nobody Works Like Him

BISHOP W. EARL LEDDEN

I saw Jesus working in Africa.

It was Sunday morning service at Old Umtali. After I had preached the sermon the student choir rose and sang the Hallelujah Chorus from Handel's Messiah. We all stood with them — the student body, the delegates to the Central Conference, and others — and we were all deeply stirred. Indeed I was so profoundly moved that I dared not trust my voice to pronounce the benediction, but motioned Bishop Booth to do it for me. I had seen the villages from which these students had come, had sensed their previous limitation of outlook and opportunity — and could hardly believe my ears when they stood and sang with artistry and reverence, and without notes, that supreme expression of Christendom's adoration. But after the benediction, when they sang softly as the congregation filed silently out, I was even more profoundly moved by the Negro spirituals they interpreted. For it was really their very own version of the Hallelujah Chorus:

Bishop W. Earl Ledden baptizes an African child.

"He is King of Kings, He is Lord of Lords,
Jesus Christ, first and last,
Nobody works like Him."

Handel had them sing, "King of Kings, and Lord of Lords" — they added their own rhythm and sang, "He is King of Kings, He is Lord of Lords." Handel would have preferred "Alpha and Omega" — they sang simply, "first and last." Handel proclaimed "He shall reign forever and ever" — they asserted "Nobody works like Him."

Here is an elemental insight: "Nobody works like Him." The African is a son of toil and it means something special to him that Jesus said, "My Father worketh hitherto, and I work." All over central and southern Africa I saw Christ work.

I saw Him working in the Congo. My first day was spent in Leopoldville where I found a remarkable example of Christian co-operation. We have no Methodist work there, so I had my first meal with missionaries of several denominations in the union mission house. The territory is divided among the denominations to the satisfaction of all and there is no competition among them. In that manifest unity there is strength, and because the council can speak for all Protestantism we are able to secure a remarkable amount of support and co-operation from the Belgian government.

Word was recently received that the Belgian government is now willing to support the schools conducted by our Protestant missions on the same basis previously granted exclusively to the Roman Catholic schools. The offer will need careful study, but it does seem to represent the government's recognition of the important service now being rendered native Africans by our Protestant schools. I was interested to find that almost all the missionaries agree that the Belgian colonial administration is moving in the right direction, attempting to better the condition of the natives in a very difficult situation. Even so there is much to be desired, and a world of difference exists between the attitudes of the government and the missionaries toward the native Africans. The missionaries are manifesting a sacrificial concern, a real affection, a desire to serve in the name of Christ — and "Nobody works like Him."

I hear that theme again whenever I think of the leper colony conducted at Minga, the first Methodist center I visited. The nurse who is giving her life to this ministry conducted me through the colony. Many of the lepers bore loathsome evidence of their dread disease, but the nurse greeted them all by name, with a radiant smile and genuine affection. It was wonderful to see the affection they smiled back at her. They knew that they were the objects of Christian love, that they were receiving the best possible care, that they were provided homes in one of the most beautiful villages in all that region. The lepers themselves have named this colony "The Village of Happiness."

At this same station there is a doctor greatly overworked, lacking equipment that he needs, ministering sacrificially and cheerfully to hundreds of native patients who come to him in their poverty and physical distress. One day I saw him in consultation with Lukuki, an African medicine man of the Otetela tribe. He explained to me later that this medicine man — to be sharply distinguished from a witch doctor — had the reputation of administering some really helpful remedies to the natives. The Christian doctor was not too proud to learn from any source, and he sent the leaves and remedies used by this medicine man to a great pharmaceutical company in the United States for analysis. In every possible way the missionaries do their best to serve the daily and desperate needs of all the Africans they can reach, not neglecting their specific religious needs — as I had reason to observe when I was called upon to speak at the regular daily chapel service at 5:45 a.m.

One of the most memorable experiences in Central Congo was the dedication of the site for the proposed Lambuth Memorial Hospital at Wembo Nyama. The Central New York Conference had raised about $40,000 to provide drills and motors and other items — including a sawmill — to be used in the erection of this hospital. Last year there were 41,000 treatments given, and 400

maternity cases, in a small and inadequately equipped hospital there. There is no doctor in residence, only the nurse. At times she is called upon to perform emergency operations at night, by the light of kerosene lamps. Her courage and resourcefulness are amazing. But doctors are needed, and they will be ready by the time the hospital is completed — one is already in Belgium completing his preparation for this important post.

Wembo Nyama has a large and beautiful compound and renders a varied ministry through its Lambuth Memorial Church, Trinity Bible School, normal school, elementary school for boys and girls, its girls' home, mission press and industrial plant, in addition to its hospital. It is one of five centers of work in the Central Congo Annual Conference. This is the most primitive section of our work in Africa. Circuits of native villages with African pastors are administered by the district superintendents for many miles around all these stations. Truly a notable service is being rendered, but our heroic leaders desperately need reinforcements in personnel and in equipment for the promotion of their exacting ministry in this primitive field.

Among the stations visited in the Southern Congo Provisional Annual Conference was Kapanga which has a leper colony in addition to its other institutions. Dr. Piper who is in charge of this medical work is perfecting plans for a new hospital and a great enlargement of his work although, after long years of devoted service, he is near retirement age. Though he is looking to the future he wanted to give me a glimpse of the past. So he arranged for me to be received at the court of King Mwanta Yamvo, the paramount chief of a very extensive tribal territory. On the way there the doctor warned me not to touch the chief, that he is a leper. I found him seated on the high front porch of his court, his ceremonial chair on a leopard skin. When I ascended the steps he stood and we bowed low before each other. After greetings through an interpreter, he granted me the royal prerogative of standing on that leopard skin with him, and there our photograph was taken. Standing at a discreet distance were a few of his seventy-six wives. He let me go through his private museum where I saw his throne and portable chair, and, among other things, his kaffir beer brewing with evil-looking bubbles staggering to the surface. After I returned to the mission station Mwanta Yamvo dispatched one of his couriers to me with the present of an unfriendly rooster.

But the power of the chiefs is largely gone and a better day is dawning. This was made dramatically clear at Mulungwishi, another center which I visited in Southern Congo. Here Bishop Springer has built a comfortable home and, with Mrs. Springer lives on a hilltop overlooking the large and beautiful grounds. After chapel service Bishop Springer pointed to a hillside adjoining the mission compound and told me the story of Msidi, a native chief who lived there — within the span of my own lifetime — and ruled all that countryside with savage cruelty. A missionary, Mr. Swan, saw him at one of his barbarous games one day. He had four women stand in a row. Then at a signal four young men rushed up to them, cut their hearts out and dashed back to the chief to see who would be first to put a throbbing heart into his waiting hands. The missionary afterward remonstrated, but the chief shrugged the matter off with the comment, "O, they're only women!" Now in that very place, Mulungwishi, the Woman's Division of Christian Service is about to build a home for its workers.

The Springer Institute

Soon there will be a school for girls there at Mulungwishi. Special provision has already been made for the wives of students now attending the Springer Institute for preachers and teachers. Bishop Springer has driven stakes in various parts of the compound indicating where the new church is to be erected, where the carpenter shop and dormitories and other buildings are to be placed. The bishop is giving a very effective helping hand to Everett Bartlett, the young and able superintendent. Christian missions have redeemed that land so long accursed.

The Springer Institute is the only advanced school for Protestant students in a province three times the size of New York State. It is the only center for the training of pastors and teachers in the Southern Congo Conference. Its plans call also for the training of Christian laymen, in the fields of agriculture, industrial skills and business. For the development of its work the field committee of the Southern Congo Conference lists the following among its needs: a school building, boys' dormitory, girls' dormitory, agricultural building with equipment including tractor, industrial building with equipment, home economics and social building, dispensary, married students' houses, and a light and water plant.

One evening in Johannesburg I spent at an open forum conducted by the South African Institute of Race Relations. Five well-known citizens of Johannesburg made statements and answered questions concerning social problems, and strongly denounced "Apartheid," the new policy of more strict enforcement of racial segregation as instituted by Premier Malan's Nationalist Party — the party which overthrew Premier Smuts earlier this year. Another night I spent at a round table conducted by three members of the faculty of Witwatersrand University on the matter of apartheid. At both meetings this reactionary policy was denounced and any listener could feel a sense of fear foreboding.

After speaking one morning at the Hofmyer School for Social Studies, I spent a class period with a group of African graduate students, encouraging them to speak frankly as to how they felt concerning the race problem and the part religion was playing in dealing with it. Another afternoon I had interviews with native African preachers. And another whole evening I spent probing the minds and the attitudes of seven outstanding leaders among the Africans. As a result of these prolonged and outspoken interviews I am convinced there is a mounting and dangerous resentment in the hearts of the natives of South Africa.

The most serious aspect of this fact for Christian missions is that these native leaders are becoming impatient with what they regard as a lack of courage on the part of the church in combating the indignities and injustices to

hich they are daily subjected. They say the Christian urches of Johannesburg do not practice what they preach ncerning the love of God for all men and their equality His sight. Nor were they slow to remind me that remier Malan and Dr. William Nicol, administrator r the Transvaal, are both former ministers of the Dutch eformed Church.

It is not difficult to understand why native Africans feel eep resentment. I visited some of the reserves where ey are compelled to live. In one squalid section — Morka and Jabavn — there were between sixty thousand and ghty thousand natives living in miserable shacks built f burlap, or pieces of tin, or mud and sticks, on lots venty feet square. It was a scene of dusty desolation and ersonal deterioration. For babies to be born in such surroundings looked to me like an illustration of the doctrine f infant damnation. And all this on the outskirts of ohannesburg, city of gold, of which it is said that there re more millionaires there than in any city of its size in e world. In the Union of South Africa an annual inome of $1,440 is taxable: of the 7,750,000 black people in outh Africa only forty pay income tax. The average nave income is $60 a year.

When one sees the pitiful poverty of these millions of Africans, remembers their history of cruel exploitation at he hands of white men, feels the persisting racial preudice against them, he cannot expect them much longer o endure their lot in silence. They are ripe and ready or the missionaries of atheistic Communism. Thoughtful itizens are seeing this. Christian leaders must recognize t. Complacency in the face of such a situation is apostasy. While there are obvious limitations to the political acivity of the churches, it must always be made manifest hat Christian leaders are protesting injustice and the degradation of human personality; that we are maintaining Christian attitudes in all our dealings with native Africans; that we are redoubling our efforts to interpret to hem the love of God and provide them with such reigious resources and educational opportunities as shall enable them to rise to the full height of their powers and o demonstrate their capacity to assume full and equal esponsibility in the onward march of civilization — a ivilization of which they are an honored and inseparable part.

The church in Africa is making notable progress. But he question that disturbs those who take all the conflicting forces into account is whether we are making progress ast enough to prevent the explosion of social violence which is the natural result of long-maintained segregation, epression and injustice. If it is prevented it will be largely o the credit of missionaries and to the glory of God. For he only hope Africa has for the peaceful solution of its bewildering problems is the achievement of Christian atitudes, expressed by men of good will and assisted by he influence of the United Nations.

I believe the church can win this spiritual battle for peaceful solutions, this struggle for the salvation of man and his society. I believe it because I have seen the missionaries at work — at work in their manifold ministry with resourcefulness and faith and consecration. I believe it because I have confidence that the Christian church, with a strength born of new unity and devotion, will send reinforcements to this front line of missionaries and men of good will in their hand-to-hand struggle with ignorance, arrogance, superstition and exploitation.

The Parson Looks At Labor

CLAIR M. COOK

1948's High Profits

Labor has often contended that profit sharing with the worker is a legitimate request; it adds buying power and helps expand and stabilize the economy. But when high profits are returned exclusively to the capital side of the labor-capital production team, it does not have the same effect; workers are also the consumers of their labor, in the amount of 71 per cent of total production.

The argument for profit sharing is supported these days by several facts. Their sum is a strong indication that if current trends continue, the unbalancing of the economy will plunge us into a real depression once more. "We believe present profits are far too high," was the testimony of Don Montgomery, Auto Workers' Washington representative before Senator Flanders' sub-committee of the Joint Committee on the Economic Report recently. Since then, the President's Council of Economic Advisers has said much the same thing in their annual economic review.

Corporation profits after taxes in 1948 are estimated at $20 billion. In 1947 they were $18.1 billion, up 50 per cent over 1945's $12.8 billion. Two dollars of every three spent in America goes to corporations. But while 76 per cent of all families at the end of the war were "making a profit" — saving money — three million of them last year cashed in their last government bonds. Families earning less than $2,000 — thirty per cent of all — paid out *more* than their incomes, by eleven billion dollars. The distribution of profits, apparently, doesn't add up to a proportionate amount for labor as the total has gone up.

Another factor is the increasing amount of "hidden" profits. Armour, for instance, reported about $23 million profit after taxes in 1947; but "inventory reserve" was credited with another $8 million, or 35 per cent of the reported amount. U. S. Steel listed another 21 per cent of reported profit after taxes — over $26 million ($127 million was reported) — for "depreciation reserve." The result is what the chairman of General Foods has called "costless capital," although food buyers at current prices might question the term. Thus many corporations are now in the business of finance as well as production, with the new theory that profits should cover these needs formerly met by banks and investors. Yet they are crying the need of lower taxes to provide "additional incentives" for investment.

These are some of labor's reasons for an undistributed profits tax, higher corporate taxes, and for insisting in other ways that profits should have a genuinely valid relationship to wages and prices.

National Association Of Schools And Colleges

New York — Officers of University Senate of The Methodist Church confer following annual meeting, (Jan. 10). New president is Dr. Goodrich C. White (center) of Atlanta, Ga., president of Emory University. He succeeds Dr. John L. Seaton (right) of New York who has held this office for twenty-four years. With them is Dr. John O. Gross of Nashville, Tenn., executive secretary of the Division of Educational Institutions and secretary of the University Senate. The organization, founded in 1892, is the standardizing and accrediting agency for Methodist schools, colleges and universities.

New York — College presidents and other officials representing almost all of the 125 educational institutions related to The Methodist Church met in the Hotel Commodore here Jan. 12-14, following the annual meeting of the American Association of Colleges. Primary matters given consideration were student religious life and the implementation of General Conference legislation aimed at increasing the church's financial support for her colleges.

The organization, known as the National Association of Schools and Colleges of The Methodist Church, is sponsored by the Division of Educational Institutions of the denomination's Board of Education. Dr. John O. Gross of Nashville, Tenn., recently succeeded Dr. Harry W. McPherson as executive secretary of the division. Officials of theological seminaries, junior colleges and public relations departments held meetings in conjunction with the association's sessions.

Bishop Fred Pierce Corson of Philadelphia, new president of the Board of Education and himself a former college president, pleaded for "the essential oneness which must exist between religion and education if the power to save, given our generation, is not turned into the power to destroy." In his address on "The Church's Responsibility to the Colleges as an Arm of the Church," Bishop Corson stated his belief that not more than one in every eight or nine Methodists have one real contact with any church-related college in any twelve months. He urged upon colleges the wisdom of strengthening their ties with the church and upon the churches the necessity of restoring the deteriorated sense of responsibility for her colleges. He proposed a plan that, toward the end of the quadrennium, may tie in the colleges with the Advance movement.

Dr. Fred G. Holloway of Drew University, Madison, N. J., president of the National Association, delivered the usual presidential address at the annual banquet in the unusual form of a radio script with dramatic techniques. The second banquet speaker was the Rev. Dr. Ralph W. Sockman of Christ Church, New York City. A well-trained chorus from Lycoming College, Williamsport, Pa., sang.

Dr. Goodrich C. White, Atlanta, Ga., the president of Emory University, was chosen to be the 1949-50 president of the National Association. Other officers are, vice-president, Dr. C. P. McClelland, president of MacMurray College, Jacksonville, Ill., secretary, Dr. Boyd M. McKeown, secretary, department of Public Relations, Nashville; treasurer, Dr. J. J. Mickle, president of Centenary College, Shreveport, La.

President Hurst R. Anderson of Hamline University, St. Paul, Minn., in discussing the place of religion in the curriculum, felt that courses in Bible and religion alone were not enough.

The end of blackboards as classroom equipment was seen by Dr. Franklin Dunham, chief of radio in the U. S. Office of Education. The blackboards will presently be replaced by television sets. "A new look has been given radio in education because of the advent of FM," he said. He described low power FM broadcasting facilities costing less than $5,000 for a station. More than 200 schools and colleges will presently make application for such licenses in the bands reserved for educational purposes, he said. More than 50 such licenses have already been granted. Dr. Dunham spoke in a session devoted to interests of Methodist educational public relations. Mr. Broderick H. Johnson, president of MEPRO and director of Public Relations at Ohio Wesleyan University presided.

A suggested organizational pattern for smaller church-related colleges in carrying out their religious responsibility to their students was part of a report presented by President W. J. Scarborough of West Virginia Wesleyan. He represented the committee on student religious life. There was agreement that "the initiative and responsibility for the religious life of students must come from the college rather than from agencies on or adjacent to the campus. . . . In a church-related college the planning process should begin with the campus and reach out to the local church; on a state or independent campus the program processes should begin with the local church or student center and reach toward the campus."

To give fuller consideration to matters of finance presented in a report by Chancellor H. J. Burgstahler of Ohio Wesleyan University, three additional sessions were arranged in the *Christian Herald* building. The college executives are looking to the fulfillment of a goal of 50 cents per Methodist member producing a total of four and a half million dollars from the church for her institutions of higher education.

The Methodist Association of Theological Schools elected as its president Dean Harold A. Bosley of Duke; vice-president, Dr. Harry V. Richardson, president of Gammon; secretary, Dr. Edward R. Bartlett, president of Iliff; and, treasurer, Dr. Horace G. Smith president of Garrett.

for Service
DAY or NIGHT
Call
LIBERTY
2496-2497
FEDERAL ENGRAVING CO.
15 EAST ST. • BOSTON, MASS.

New Peak Reached In Enrollments

Nashville, Tenn. — Enrollments were greater in the fall of 1948 than ever before in the 160 year history of Methodist colleges according to an announcement made by the Joint Committee on Public Relations for Methodist Educational Institutions.

Enrollment figures show that 181,027 students were enrolled in 114 Methodist-related colleges in 1948 as compared to 171,516 in 1947. This represents a net increase of 5.[illegible] per cent. The enrollment increase in all the 1,800 institutions of higher education in the United States for the fall of 1948 as compared to the fall of 1947 is only 3 per cent.

Veterans enrolled in Methodist colleges numbered 81,804 in the fall of 1948 as compared to the 82,994 enrolled at the same time in 1947. This represents a decrease of 1 per cent in veteran enrollment. In higher educational institutions of all types (church related, private, state, etc.) veteran enrollment has dropped 9 per cent.

Methodism's ten universities made gains both in total enrollment and veteran enrollment. Total enrollment increased from 10[illegible] 870 in 1947 to 115,709 in 1948. This is an increase of 9.3 per cent. Veterans increased from 56,494 to 61,354. This represents a gain of 8.6 per cent. All universities in the United States experienced only a 4.6 per cent increase.

In the 70 Methodist senior or four year colleges, total enrollment remained about the same being 57,620 in 1948 and 57,761 in 194[illegible] Veterans numbered 20,643 in 1948 representing a 14.5 per cent decrease from the 24,1[illegible] enrolled in 1947.

On the basis of reports from 29 Methodist related junior colleges, enrollments have decreased slightly. The total enrollment figures being 6,905 in 1947 and 6,724 in 1948.

U.S. junior colleges experienced a 5 per cent drop in enrollment in 1948. In the Methodist junior colleges, veterans decreased from 2,239 in 1947 to 1,659 in 1948. This represents a 25.9 per cent decrease. All U. S. junior colleges saw veteran enrollments drop 34.7 per cent in 1948.

In the United States, there are ten Methodist theological schools. Six are affiliated with Methodist universities and four operate on separate charters. These theological schools experienced a net increase of 163 students in 1948. The figures are 1,514 students in the fall of 1947 and 1,677 students in the fall of 1948. Thus, Methodist theological schools have experienced a 10.6 per cent increase in enrollment. All theological schools in the United States have increased 12.2 per cent in total enrollments and 35.3 per cent in veteran enrollments in 1948, total enrollments being 18,193 and veterans numbering 4,921. It is interesting to note that theological schools are the only type of higher educational institutions with an increased 1948 veteran enrollment.

In 12 Methodist institutions for Negroes, enrollment remained about the same being 6,260 in the fall of 1947 and 6,252 in 1948. Nationally all institutions for Negroes experienced a 4.8 per cent drop in enrollment in 1948. In Methodist institutions for Negroes, veterans showed a very slight increase being 1,690 in 1948 and 1,651 in 1947. Nationally all institutions for Negroes saw veteran enrollments drop 14.4 per cent.

In 11 Methodist colleges for women, there were 3,906 students enrolled in 1948 and, 4,065 enrolled in 1947.

Ten foreign students attending Dickinson College this term pose with President William W. Edel, seated right, and Dr. Frank Ayres, Jr., seated left, chairman of the faculty committee on foreign students. Seated between them are He-Sung Chun, of Korea, in native dress, and Lan-Ying Lin, China. Standing, left to right, Yeichi Furuno, Hawaii; Basil Kings, New Zealand; Richard Gorsira, West Indies; Klaus Kartzke, Germany; Chu Man Chun, Korea; Allen Lauw-Zecha, Java; Arthur Helm, New Zealand, and Adrian Lauw-Zecha, Java.

Every Church Should Carry Through

Race Relations Sunday, which comes this year on Feb. 13th, deserves adequate recognition and observance in every church in Methodism. It is designed, by General Conference action, to contribute toward the achievement of two great objectives, namely, more interracial good will and understanding and more generous financial support for the Negro colleges of The Methodist Church.

Every pastor has recently received a packet of Race Relations Sunday materials including posters, samples of the worship service prepared for the day, and other items needed in planning and conducting an impressive and fitting Race Relations service. An order card is enclosed for the pastor's use in obtaining such supplies as may be needed. In addition several letters from high officials of the church, who are close to our Negro institutions and know their needs and their worthiness, have been sent to our pastors.

Special articles on Race Relations Sunday are to be found in the February numbers of most of the papers and periodicals of the church. The January-February number of *Christian Education Magazine* is a special Race Relations Sunday issue. The General Board of Education of the church, through its Division of Educational Institutions, has done a thorough piece of work in preparing Race Relations Sunday materials and making them available to the local churches. It is also to be commended for so vigorously calling this important day in the Methodist calendar to the attention of the church.

The real effectiveness of these efforts, however, will be measured by what happens in our local congregations. Will there result some changed attitudes toward people of other races? Will understanding of other peoples be increased and will new appreciations of their finer qualities come into being? Will the offerings be more liberal and will they attract contributions from congregations and individuals who have not contributed before?

On these matters the local church should carry through.

Pre-Easter Campaign

Initiating an effort to win a million church members on profession of faith, through the Sunday school, by 1952, a general evangelistic campaign in The Methodist Church's Sunday schools has been planned for the pre-Easter season.

The fact that since 1944 over 600,000 Methodist Sunday school pupils have joined the church on profession of faith is striking evidence that the Sunday school has a strategic place in the church's evangelistic effort, Dr. J. Q. Schisler, executive secretary of the Division of the Local Church said recently. The 600,000 represents more than one half the number of persons joining the church on profession of faith for that period.

The potential gain of one million for the quadrennium is a very conservative goal, Dr. Schisler pointed out. Divided equally among the 40,000 Methodist Sunday schools the goal represents something like 25 pupils per school joining the church on profession of faith.

Bibles for Children

We carry a complete line for every need

at a liberal discount or at cost

Massachusetts Bible Society

41 Bromfield St., Boston

INSURANCE

— S. T. EMERY —

Gilmour, Rothery & Co.

FORTY BROAD STREET, BOSTON

On A Wide Circuit

W. W. Reid

Dedication

Methodism's second — and now annual — Week of Dedication to be observed across the nation from Sunday, March 13th, to Sunday, March 20th. Specific objectives will be laid before all churches before that week, and we will be hearing much about it for some weeks now.

But I suppose there are two distinct, yet closely related, emphases for these eight days, and especially for the two Sundays' church observances. The second Sunday will find pastors stressing certain needs of men for spiritual guidance, for the Christian ministry of the church, and for food, raiment, and shelter. We will be asked to give some tangible evidences of our concern, and something definite that will help ameliorate present conditions.

May I suggest that each one of us — in a private devotional hour or in group thinking — put in writing a few statements of our own belief, our own philosophy, our own hopes and objectives toward the realization of which we are eager and willing to "throw away our lives" — in other words, make our complete dedication. Such a thinking through and such a wording (no mater how crude or incomplete) will strengthen us for the task ahead.

May I suggest this statement as a "lead" — but make your own in your own way:

"I believe that the Christian way of life — the doing of every act and the meeting of every problem with love, with justice, with the motive of service — is the only path that can lead to happiness, to wholesome living, and to the fruits of peace for my family and for the community in which I live.

"I believe that this Christian way of life must also be the path taken in business dealings, in the professions, in government, and in every trade and activity, if man is to achieve his highest possibilities.

"I believe that the Christian way of life — the living of that way by me and by my nation — must be applied to international, interracial, inter-cultural relationships: I know no other way that can wipe out hates, and fears, and misunderstandings, and exploitation, and economic enslavement, and other sins that lead to war — war of misled people against misinformed people.

"I believe that the Christian way — and it alone — can bring true peace upon earth, can save me and my family, my community and my nation, from the terrible effects of men's uncontrolled use of scientific discovery and invention; that the annihilation of civilization, perhaps the suicide of the human race, can be prevented within the next few years only by man's obedience to the will of God as shown in Jesus Christ.

"I believe that we cannot put off until tomorrow the walking in the Christian way: I and my family and my nation must decide boldly today to walk with God and help do his work among men; therefore:

"I dedicate myself anew to the following of Christ; to the carrying on of the missionary outreach of my church 'to others'; to the giving of a generous portion of my time, my money, my prayer, and my personal service for the proclamation of the Good News of the Christian Way of Life to my neighbors — next door in my town, and afar across the seas."

PULPIT & CHOIR GOWNS
Pulpit Hangings--Bible Markers
Communion Linens--Altar Cloths
Embroideries Fabrics
Custom Tailoring for Clergymen
1837 Marking 112 years 1949
of service
to the church and clergy
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Great Books

January 17th marked the opening session of the fourth Great Books Leadership course to be given in Boston under the sponsorship of the Great Books Foundation of the University of Chicago and the Great Books Committee of Greater Boston. This course, designed to train leaders for Great Books discussion groups, will be conducted by the chairman of the Great Books Committee of Greater Boston, E. Everett Clark, director of the Division of University Extension of the Massachusetts Department of Education and Gordon G. Dupee, academic director of the Great Books Foundation.

For the third time the Boston Institute, located at 15 Commonwealth Avenue, formerly the beautiful old Oliver Ames home, has offered the facilities of its library for these seminars. They will consist of nine, two-hour evening sessions, meeting at 7:30 o'clock twice each week over a period of four and a half weeks. During demonstration and practice sessions, leaders are trained in the "Socratic" method of asking questions that stimulate thought around the ideas to be found in great books. Any person belonging to an institution, organization, club or business concern, provided he believes he might organize interest among his associates, is invited to take this free leadership training course. Any person who would be willing to lead a group at the library or other educational center in his community, is likewise urged to join this training program. Such persons are invited to call Miss Dorothea Davis, or to write to her, care of the Boston Public Library.

There are now over forty Great Books Discussion groups in the Greater Boston area. In churches, libraries, community centers, hospitals, schools, business and industrial organizations, men and women are meeting once every two weeks to exchange ideas about the books they have read. These men and women are adults who believe that a trul liberal education does not stop at the schoo or college level; does not even necessaril begin there. They believe it comes witl keeping their minds at work and understand ing the importance of human problems.

A prerequisite for the intelligent reading o one great book is the reading of other grea books which form its intellectual background The Great Books course is planned in chron logical order so that the reader is drawn int this great conversation by following the line of intellectual development which the chron ological order represents. Because of the wis dom and vision these books possess, they ar still pertinent to modern life and bring unde standing of contemporary problems.

The men and women in Great Books Di cussion groups come from all walks of life They are teachers, factory workers, busines and professional people. They are peopl from different social and economic level some with college degrees, others with littl formal education. Each brings his experienc and viewpoint into the open market for di cussion and adds to the vitality and intere of the group.

Some of these community groups are sti open to new members. Anyone interested i joining one of the current great books grou or registering for new groups, that will sta in March after the completion of the leade ship course, may call or write the Bosto Public Library which is the headquarters fo the Great Books Committee of Great Boston.

The Homemaker's Corner

Mrs. Harry A. Burnham

What Did You Say?

There was a radio program which wanted to hear. The speaker was a perso who had been before the public for som time. I liked what I had read about hi so I turned the dial to the station whi was to broadcast his talk.

His opening remark was arresting in t first few words but at the end, his voi dropped and faded away as though the co clusion were not important, when it shou have been the climax of the whole senten

All the way through his talk the last fe words of each sentence went sailing off in sea of fog. It was tantalizing and disappoi ing.

The old time custom of reading aloud the home was one of the best ways of traini

Life Insurance and Estate Planning

Robert L. Gerling

The Equitable Life Assurance Society of The United States

82 Devonshire Street, Boston, Mass.
LA 3-5280 CO 7-1752

one in clearness of speech. Many a time while my mother was sewing and my father was lying on the living room couch resting after a hard day, have I had to read a sentence over and over until all the words were perfectly clear, all final "t's" and "ing's" had to be absolutely unmistakable. I had to remember that "fi" dollars didn't mean a thing. I couldn't make "f" sound like "v" or "t" like "d" or "p" like "b".

I am sure that my father and mother knew exactly what I was trying to read, but I had to do it correctly.

Our children are often the victims of our carelessness in diction, and are blamed for not understanding what we say. There are many amusing instances showing how our speaking and singing words sound to them.

A teacher of diction has given the following suggestions to help in getting desirable qualities in our voices:

For freshness and lyric beauty read aloud Shelley's "To a Sky Lark" — for nobility and loftiness of sentiment, Lincoln's Gettysburg Address — for happiness, Milton's "L'Allegro" — for flexibility and variety of tone, Poe's "The Bells" — for peace and calm, "The Twenty-Third Psalm" — for lightness and joy, the passage "Then Sing, Ye Birds" from Wordsworth's "Intimations of Immortality" — and for strength and force and depth of feeling, Tennyson's "Charge of the Light Brigade."

A pleasing voice may be cultivated but the most pleasing ones start from within, from being the sort of a person that a lovely voice expresses.

Inflation Shrinks Our Pension Rate

Urgently Needed Increases In Rate
Are Included In New Pension Plan

Your Gift, Large or Small, Will Help
Lift Pensions to a More Livable Level

COMMUNICATE WITH OUR EXECUTIVE SECRETARY — NOW !

In making Your Will or Estate Note use the full legal name,

PREACHERS' AID SOCIETY OF THE NEW ENGLAND CONFERENCE OF THE METHODIST CHURCH

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

A New Central Conference

"It is a happy privilege to announce the organization of the Africa Central Conference of The Methodist Church. The roll call reveals that the conferences in Africa have increased enough in membership during the last quadrennium so that they meet the disciplinary requirements for the formation of a Central Conference. Since the General Conference of 1948 passed an enabling act authorizing the organization of a Central Conference in Africa when those requirements should have been met, I do now declare that this gathering is organized as the Africa Central Conference."

As these opening words were spoken by Bishop Booth, the room was very quiet. Sixty missionary and African delegates from five countries were meeting at Old Umtali, Southern Rhodesia. Some had come two thousand five hundred miles to be present. The organization of this conference was a sign of growth. During the year two of the conferences, Central Congo and Angola, reached the goal of a sufficient number of members to change their status from provisional to full annual conferences.

The sessions were busy ones. The new African edition of the Discipline was produced by the prodigious work of the committees and the continued discussions of the full sessions. As representative of the Council of Bishops, Bishop Earl Ledden said, "within the large and generous framework of The Methodist Church there is liberty to make the adaptations that are necessary for different situations and conditions such as are found in the area of the Africa Central Conference." The conference then proceeded to do that by omissions, insertions and rewording. The amazing adaptability of the Discipline is such that what came out was very recognizable as the common world Discipline. But it was put into words and directions in English, French, and Portuguese readily understandable to those who have been brought up speaking the African tongues. They even discussed the entrance of women into the itinerant ministry and ended up by doing what the General Conference did: referred it. They did establish a board of agricultural and industrial activities and combined the functions of several of the familiar boards of the church into a board of local church activities. It came out certainly an African edition, but definitely the Methodist Discipline.

There was active participation by the laymen in all this. As many laymen were elected to the conference as ministers. They chaired some of the committees and made many of the reports on the floor. Three conference lay leaders were present: a farmer, a teacher, a trader. Ten members of the staff of the Woman's Division of Christian Service were elected by the conferences. There were also six African women chosen among the laymen. The lay delegations contributed much. They initiated the Christian Home Movement for Africa and stressed the importance of thoroughgoing Christian education. They presented a significant report for the board of medical activities.

Sometimes the conference was also a noisy place. Everything in the sessions was said in the three official languages, English, French, and Portuguese, and often in an African language or two, but fortunately not in all ten languages which were the mother tongues of the thirty African delegates. Everyone ate together, cafeteria style, in the new school dining room, and the conversation went on in many languages.

One of the highlights of the conference was the devotional messages brought each morning by Bishop Ledden. Out of his rich experiences he brought new ideas and inspiration to everyone. Another highlight was the communion service held at the close rather than at the beginning. Kneeling together at the altar, all the delegates received the elements at the same time and pledged themselves anew to the Advance for Christ in Africa.

Choir & Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.

DE MOULIN BROS. & CO.
1178 S. 4th St., Greenville, Ill.

Broader DP Bill

BUCK HILL FALLS, Pa. (RNS) — Support of the McGrath-Neely bill, which provides for the admission of 400,000 displaced persons, as against 200,000 permitted under present law, was endorsed by the Home Missions Council at its annual meeting here.

A resolution adopted by the council approved the bill's proposal to move up the date of eligibility for admission from Dec. 22, 1945, to April 21, 1947. The present act denies eligibility to all displaced persons who entered German, Austrian, or Italian camps after the former date.

The new measure, recently placed before Congress, follows recommendations suggested by President Truman's displaced persons commission, and lessens restrictions in the present law which have been denounced in some quarters as anti-Semitic and anti-Catholic.

Getting a Kick Out Of Life

William L. Stidger

The Final Solution

At a meeting of Alcoholics Annonymous one man was relating the story of his defeat and final victory over drink. He had been one of the seemingly hopeless cases. Then he told of how, at one time, he had wanted to buy a very fine watch. It had a stop watch, a chronometer, and it showed the phases of the moon and the day of the month.

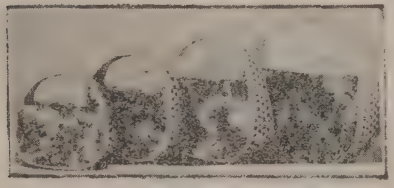
"In fact," he said, "all it lacked was hot and cold running water."

But he knew that a watch like that could not be fixed by the ordinary jeweler, When a repair job was needed, it would have to be sent back to the maker.

"Then one day," said this alcoholic, "it came to me suddenly that my life was also a very complicated affair just like that watch. It had broken down. It was out of control; it was keeping irregular time. It was recording irregularly even the days of the month. Then I decided that my only solution to my particular problem was to take my body, my thoughts, my problems back to the Maker of my life."

Most of us actually do that very thing in dealing with mechanical contrivances. We automatically take our cars back to the repair shops represented by the makers if we can find one in our town. Indeed one great automibile company is now using that very idea as a contemporary slogan in their ads and radio show: "Take your car back home." By that they mean take it back to its manufacturer and maker for he understands that particular car better than other automobile repair shops. We do this in the mechanical world but we seldom think of doing it in the mental and spiritual things of life. Therefore, it seems to me that the suggestion of this simple story from an alcoholic will help most of us to get more out of life in these trying, nerve-wracking, storm-tossed days.

CHINESE CRETONNE
BEAUTIES



★ Ten beautiful colors
★ A basket of a hundred uses
★ A sure fire money maker

Here is the greatest money maker that church organizations found in 1948.

50% PROFIT FOR YOU !

Send a card today for a sample set and begin selling at once. We will bill you.

The Windsor Broom Co.
Dept. ZHJ
HAMBURG, PENNA.

Study Hours Planned

The pastors of the 773 Methodist churches in New England have been asked to take part in four special days of study between now and June 30th, according to an announcement made by Bishop John Wesley Lord, resident in the Boston Area. Twenty-five thousand Methodist pastors throughout the nation are taking part in an intensive study of the reports of last summer's meeting of the First Assembly of the World Council of Churches at Amsterdam, Holland.

Bishop Lord has announced that in order to help parish ministers complete this study, districts in the area will be asked to hold four separate all-day sessions between now and June 30th to study the four sections of the report. The title of the report is "Man's Disorder and God's Design." The first section is entitled "The Universal Church in God's Design," the second is "The Church's Witness to God's Design," the third is "The Church and the Disorder of Society," and the final day will be devoted to a study of "The Church and International Disorder."

Bishop Lord, in recognizing the heavy schedule of study involved has suggested these district sessions. "It appears to me," said the bishop, "that unless we help our men in this study, it will prove a discouraging assignment."

Dean Hudnut Speaker On Church Architecture

Dr. Joseph Hudnut, Dean of the College of Architecture of Harvard University, was the principal speaker at the annual convention of the Church Architectural Guild of America, held at the National Arts Club, New York City, on January 7th.

The convention began with an afternoon session addressed by President A. Hensel Fink, of Philadelphia, and Mr. Harold E. Wagoner, also of Philadelphia. Mr. Wagoner's subject was, "What the New Look Means to Churches." There were a panel discussion and an illustrated talk, "Churches in Scandinavia."

At the dinner meeting, Mr. Walter Taylor, director of research and education, American Institute of Architects, Washington, D. C., spoke on "The American Institute of Architects and the Churches."

Dean Hudnut's subject was "Whither Church Architecture?" He pointed out that in the early days, architects designed in pictorial manner . . . they thought in terms of pictures . . . . they adapted everything to pictures rather than adapting their pictures to needs. Then came a clash with growing Sunday schools, gymnasiums, parish houses etc. The pictures ceased to be adequate. Too architects were inclined to be over-sentimental . . . they clung to certain features that really were not essential. Again, they were inclined towards excessive use of symbolism. They told church people the Gothic style of architecture was a symbol of Christianity. Now they are more or less estopped from progress in these modern times because church people hold to what they have been told.

Dr. Hudnut believes that, in order to meet today's needs, a modern style of architecture is being developed. It will be no less Christian than Gothic or any other style . . . it will embody picture, sentiment and symbolism but it will come more nearly creating what the church of today, with all its many and varied activities, really needs.

Delegates attended from all sections of the country — from Massachusetts to California from Illinois to the South. The Church Architectural Guild works closely with the *Christian Herald* in promoting the building of more beautiful and more efficient church buildings.

Officers elected for the year were: president William Heyl Thompson, of Philadelphia; 1st vice-pres., T. Norman Mansell, Philadelphia; 2nd vice-pres., Arland Dirlam, Boston; secretary, Dr. Clarence W. Hall, New York City; treasurer, Harry E. Warren, New York City; representative Interdenominational Bureau, Dr. Elbert M. Conover, New York City. Past presidents Harry Leslie Walker, New York City; A. Hensel Fink, Philadelphia. Members-at-large: Philip H. Frohman, Washington, D. C.; Maurice Sale, New York City; Walter H. Damon, Youngstown, Ohio.

Congregationalists Threaten Legal Action

Chicago (RNS) — Seventy-four Congregational clergymen and laymen from 14 states pledged here to take legal action against the General Council of the Congregational-Christian Churches if it attempts to merge the denomination with the Evangelical and Reformed Church.

The General Council is scheduled to meet in Cleveland, Feb. 4-5, to decide whether the merger should take place in view of the fact that the required 75 per cent favorable vote of Congregational-Christian churches, conferences, and associations was not forthcoming by Jan. 1st, 1949. The pro-merger vote was 72.2 per cent, with some additional returns still expected.

The anti-merger group adopted a statement

ere asserting that they plan legal action n national, state and local levels against the eneral Council, if it consummates merger.

"We believe that when the resolute and nalterable position of their meeting becomes nderstood," the statement said, "enough pro-nergerites will reverse their previous posi-ons to save the Congregational-Christian ellowship from schism, abandon the pro-osed merger and move along other expand-ng lines of ecumenicity.

"Consummation of the proposed merger ould leave a great many churches, among nem some of the strongest in the nation, ommitted to continuing the Congregational-hristian tradition unbroken."

"We believe deeply in ecumenicity and in nity among all believers as in the body of hrist," the statement added, "but feel deeply nd sincerely compelled to take an unyield-ng position against the proposed merger.

"The principles of the free local church re of such primal nature that there is no lternative for those determined to follow he will of God as they understand it."

"Neither pro-mergerites nor anti-merger-tes are spiritually prepared for merger at the resent time."

Judge Ralph Brown of Pasadena, Cal., was lected chairman of the anti-merger commit-ee, which will have headquarters here.

Also elected to the committee were Dr. . W. Fifield, Jr., Los Angeles; Marion J. Bradshaw, Bangor, Me.; S. T. Roberts, Phil-adelphia; Niel Hansen and A. W. Converse, Chicago; Raymond H. Fiero, Brooklyn, N. Y.; Malcolm K. Burton, New London, Conn.; and Max Strang, Dubuque, Ia.

According to Dr. Fifield, spokesman for the group, expenses of $1,000 per month are being raised on a voluntary basis to maintain the national office here for the committee.

The group is the outgrowth of the Con-tinuing Committee of the Evanston Meeting which met here last June to form a national committee to oppose the merger.

Doctor Wanted

The Methodist Church is looking for a physician to settle and serve in Newton Coun-ty, rural northwestern Arkansas, where 10,-000 are without a doctor or nurse, and the nearest hospital is twenty-five miles from Jasper, the county seat.

Five years ago The Methodist Church or-ganized the "Newton County Larger Parish," built a stone church in Jasper, and now has two experienced pastors carrying on a pro-gram of evangelism, religious education, and community service. The ministers co-operate with the agricultural agent and others in economic betterment, have a farmers' co-op-erative, etc.

If a doctor can be found for the communi-ty, The Methodist Church will organize com-munity support for the erection of a clinic, with a laboratory and a few beds, and will subsidize the establishment until the practice is built-up. The doctor will reside in Jasper, will be related to public health and school health, and the state will probably supply a nurse.

For further information, write to Dr. M. O. Williams, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y. This is one of a large number of calls Dr. Williams has for physicians and nurses in the United States or abroad — some of them as missionaries, some, as above, as a private practioner.

Religion At Lycoming

Pre-Christmas Vesper

There are nine pre-theological students at Lycoming College, Williamsport, Pa. who wind up their classroom work at noon on Saturday then leave the campus to fill the role of pastor in rural churches within a 75-mile radius of the school.

All ex-G. I.'s but two, they represent two of the four denominations of Protestantism included among Lycoming's 37 pre-minis-terial students, Dr. John W. Long, president, said.

Each man serves at least four churches. With the exception of Warren Baughman, of Sonestown, Pa., the nine young preachers are studying to enter one of the Methodist theological seminaries. Baughman is a mem-ber of the Evangelical United Brethren Church and serves an Evangelical charge in the Sonestown area.

Lycoming's 37 pre-theological students have been drawn from six of the annual confer-ences of The Methodist Church, Dr. Long indicated. The largest percentage comes from the Central Pennsylvania Conference, which embraces the section where the col-lege is located. Other conferences with rep-resentatives studying at Lycoming are the Peninsula, Baltimore, Philadelphia, Pitts-burgh and Wyoming.

Dr. Long pointed out that two women are enrolled in the pre-ministerial curriculum. They are Mrs. Winifred Taber Smay, a sen-ior, wife of the pastor of the Morris Charge, and Eloise Snyder, of Hazleton. Miss Snyder is a member of the junior class.

D. P. Assistance Organized

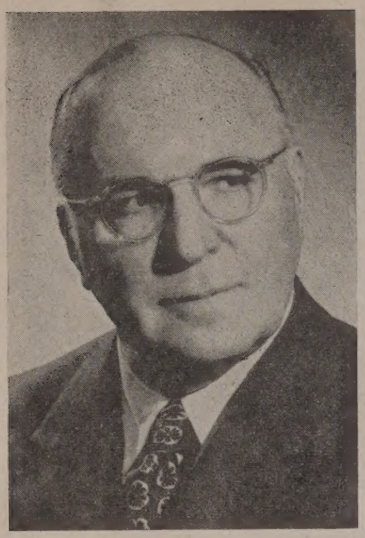
Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, has asked the lay leaders of the 773 Methodist churches in New England to secure sponsors for Displaced Persons now in European de-tention camps. Calling the D. P.'s "Delayed Pilgrims," Bishop Lord urged the New Eng-land Methodist lay leaders to organize a pro-gram to find housing and employment for their fellow-Methodists who want to come to this country.

In his appeal, Bishop Lord said, "Our Methodist Church is charged with a Chris-tian responsibility in regard to the Displaced Persons now to be admitted to our country by action of the government. Methodists in European countries are waiting to be re-ceived by us. We have their names and all the needed information relative to their fam-ilies."

The Methodist Church is co-operating with the interdenominational organization, Church World Service, in this project.

R. M. Bradley & Co., Inc.
REAL ESTATE
PROPERTY MANAGEMENT
8 Newbury St.
Boston, Mass. CO 6-6166

C W S Executive



New York — Fred W. Ramsey, Cleveland, Ohio, former manufacturer and one-time general secretary of the National Council and International Committee of the YMCA, has been named administrative head of Church World Service, co-ordinating agency of American Protestant and Orthodox churches for overseas relief and reconstruction.

Election of Mr. Ramsey, until recently commissioner of foreign liquidation of the U. S. State Department, as executive vice-president, was announced on Jan. 12th by Harper Sibley, Rochester, N. Y., president of Church World Service, following a meeting of the board of directors at headquarters, 214 East 21st Street. The board confirmed Mr. Ramsey's nomination made by a special committee headed by Dr. Lloyd Ruland, a secretary of the Foreign Missions Board, Presbyterian Church, U. S. A.

He succeeds the Rev. Canon Almon R. Pepper, who has been on leave of absence the past five months and new returns as executive secretary of the Department of Christian Social Relations of the Protestant Episcopal Church in the United States.

Mr. Ramsey will assume his new post in New York immediately.

In his report to the directors, Dr. Pepper said that $12,280,000 worth of food, clothing, medical and religious supplies had been shipped by Church World Service to 40 countries in Europe, Asia and Africa during 1948. Shipment of 37,252,655 pounds of vital supplies to help sustain war-ravaged and underprivileged people was made possible by contributions of goods and cash not only from denominational organizations and individuals but also other relief organizations. The shipments included 65 pre-fabricated churches, mission homes and schools, sent to Japan.

Church World Service was constituted by the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America and the American Committee of the World Council of Churches to co-ordinate the post-war relief work in European and other foreign countries. Twenty-three Protestant churches and Orthodox bodies are members of Church World Service and in addition more than a score of other denominational groups channel gifts or otherwise utilize the services of the agency.

Canadian-born and a resident of Cleveland since infancy, Mr. Ramsey rose from shop-boy to head of the Perfection Stove Company, Cleveland, and retired after ten years as president in 1923 to devote his efforts to social and public service. An active layman of the Evangelical United Brethren Church, Mr. Ramsey has been associated with the YMCA for 30 years. He was president of the Cleveland YMCA and long has been a member of the boards of the Cleveland, national and international of the YMCA as well as a member of the World's Committee of the YMCA. He served as general secretary of the National Council and International Committee of the YMCA 1930-1933. From 1935-41 he was director of public health and welfare of the city of Cleveland. With the outbreak of World War II he joined the War Production Board and served as deputy director and later as director for the Fifth Region comprising Ohio, Pennsylvania, Kentucky and West Virginia. In 1945 his services were enlisted by the State Department to assist in its disposal of all surplus military supplies of American forces overseas. He served as field commissioner, deputy commissioner and commissioner of the department's foreign liquidation program and for a year was stationed in Cairo in charge of the program in the Middle East.

He is the president of the National Socia Welfare Assembly, was a delegate-at-large t the International Missionary Council, Jerusa lem, in 1928 and lay-chairman of the nationa "Forward Movement" program of the Evan gelical United Brethren Church, 1919-1925 He has been a member of the Calvary Churc in Cleveland since childhood and for man years was its Sunday school superintende and a teacher of the men's club.

His many services to Cleveland include th presidency of the Cleveland Welfare Feder tion, the City Mission which he headed fo 30 years, and chairmanship of the Clevelan Community Fund for seven years. He was member of the executive committee of th National War Fund from 1942-47 and serve one year as chairman of Cleveland's US campaign and was honorary chairma throughout the war. He is a former directo of the Cleveland Trust Company.

Mr. Ramsey is married, and has three so and seven grandchildren.

In making the announcement Mr. Sible said Mr. Ramsey "is an administrator of lon proven experience, with a great record of h manitarian service.

"I know personally the outstanding qual ties that he will bring to this office as e ecutive president of Church World Servic For more than 20 years we have worked t gether in the fields of international mission on the International Committee of the YM A, in the development of the Communi Chest program across America and in reli and rehabilitation."

Augusta Study

The Augusta (Me.) District Methodi Mininisters Association has taken serious their bishop's suggestion of group study ar discussion of the Amsterdam Conferen book, "Man's Disorder and God's Design Each minister came with his copy of sa book to the Jan. 17th meeting of their a sociation, and followed through Section Volume II, "The Church's Witness to Goc Design," as the district superintendent C. I Wentworth gave a good analysis of that pa ticular volume.

At the conclusion of the analysis and d cussion, it was agreed to take up the oth three divisions of the book in the next thr meetings of the association. At the Feb. 21 meeting in Augusta Methodist Church, th will discuss Vol. I, "The Universal Chur in God's Design." Chaplain Raymond Ha agreed to lead the discussion of Karl Barth paper, "The Living Congregation of the Li ing Lord." The Rev. Dwight McMah agreed to lead the discussion of the fi four topics under the theme, "The Doctri of the Church." Every Augusta Distr Methodist minister is urged to read Volu I of "Man's Disorder and God's Desigr and come ready to give and take in the d cussion.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

CHURCH FURNITURE — Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalogue and details on request. Redington Co., Dept. 402, Scranton 2, Pa.

FOLDING CHAIRS—Brand new steel folding chairs. Full upholstered seat and form fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

Library of the
UNION THEOLOGICAL SEMINARY
New York

eadlines In Religion

l weekly roundup of religious news as eported by Dr. J. Edward Carothers, inister of Calvary Methodist Church, Albany, New York.

The arrest of Cardinal Mindszenthy in ngary has aroused as much interest in the ited States as if it had happened some-ere on this side of the ocean. The Senate the State of New York adopted a resolu-n which said, "It appears that there is no stification for this arrest and imprisonment t that it is actuated solely by the desire to stroy religious freedom."

The resolution was introduced by Republi-n majority leader, Benjamin F. Feinberg Plattsburg. His resolution further declared at "every right-minded person in this coun-y must desire with all his heart to do some-ing to bring about the release of this great urchman." The resolution was forwarded President Truman and to Dean Acheson, e Secretary of State.

A mass meeting was held in New York y Catholics, Protestants and Jews and more an 600 persons attending the meeting de-ounced the arrest of the cardinal as an at-empt to suppress religious freedom in Hun-ary.

The Archbishop of Canterbury also had a omment to make. He said that the arrest of he Lutheran bishop several weeks ago was plainly due to the fact that the Lutheran prelate had resisted the government order o terminate religious education through his churches. The Archbishop of Canterbury de-clared that in his judgment the arrest of Cardinal Mindszenthy was due to the fear-less resistance of the cardinal to the govern-ment controls which were being imposed upon the Hungarian church.

Meanwhile, the Catholic bishops of Hun-gary, who had been called together by the premier of that country, terminated their discussions with the state. It is reported that the bishops had broken off their talks with the government at the request of the Vatican, but this was denied by Rome.

On the other side of the question, five leaders of the five most important Protestant groups in Hungary have condoned the arrest of the cardinal. In a statement, issued jointly by the five, it was declared that the arrest of the prelate was the "outcome of a political effort disguised as a struggle for religious liberty." The statement said that there has never been any attempt on the part of the Hungarian government to restrict religious liberties.

Coupled with the fact that there have been reports of government support from sev-eral priests of the Roman Catholic Church, we have a picture which is somewhat con-fused. No doubt the confusion is caused by differences of opinion as to what religious freedom really is.

Germany is also experiencing a trial by fire so far as the churches are concerned. She too has a history of a state church and with the complications of military occupation she has had plenty of trouble trying to find out where the church is free and where it is not free. Bishop Otto Dibelius has just been elected head of the council of the Reformed Church in Germany, and his election is being hailed everywhere as a strong move to unite the churches of the Russian zone with those in the western zones.

In Czechoslovakia there is some possibility that 35 Roman Catholic newspapers will be shut down in the near future. The basis for this restriction is said to be that the church papers have engaged in political activity rather than in furthering purely religious ideas.

In Bulgaria, a number of Protestant min-isters have been arrested because, it is re-ported, they had infringed "some of the laws" of Bulgaria. Just what those infringed laws were is not reported, but the announce-ment of the arrest of the clergymen was also accompanied with the government declara-tion that religious freedom is available in all parts of Bulgaria.

Minnesota has gone further than any other state in the union toward legislation which will utilize the professional skills of any Displaced Persons who do manage to come to this country. At the present time, a doctor who comes to this country under the dis-placed persons plan is not allowed to practice. Minnesota is trying to work out a plan whereby the foreign-born and foreign-trained physician will be given examinations to de-termine his qualifications. He then will be given refresher courses to help him make up for lost time while being held in some camp abroad. Next he would be required to take a year of intern work, and then pass the state examination. He would then be a full-fledged doctor — and an American, for he would have passed citizenship requirements in the meantime.

Religion in the schools has everyone talk-ing these days because it is one of the most important topics of our time. And it is one of the most complicated because religion in-volves the deepest feelings of life — and those feelings are prone to fall under the dominion of strong convictions which know of no compromise.

Birmingham, Alabama is trying to figure out how the public schools can teach Bible courses without becoming involved in a lot of denominational friction. Whether they manage to succeed or not may depend upon how great or small the community itself is involved in denominational friction.

Perhaps there is a reader who can qualify for one of fifty jobs which are now available in either India or Pakistan. The Methodist Church is calling for fifty missionary work-ers, and they do not need to be Methodists if they can meet the other requirements.

This call is for unmarried young men or women who are older than twenty years and not older than 28 years of age. The applicant must be a college graduate and must be an active member of some church. As we've already said, it need not be a Methodist church although the call is from that de-nomination. It is desirable that the applicant be trained either as a teacher, a nurse, a physician or in some of the technical phases of farming or home-keeping.

A missionary in Africa recently visited Philadelphia while enjoying a richly deserved visit in his home country. During his visit he was asked what could be done to help him out in his work in Africa, and he re-plied that he needed all of the secondhand artificial teeth he could secure.

The missionary, Dr. Theodore Shanks, is a dentist. He travels the region of his mis-sionary field in an automobile which is equipped with dental facilities. However, he is up against it when he finds that the patient needs a new denture, because he does not have the facilities required for making them. He has found that many Americans have spare dentures, and that they can be put to use. One church in Philadelphia has under-taken to wage a denture campaign for the missionary dentist.

Television sets in churches are becoming so common these days that there is no longer any news value in mentioning new installa-tions — except that one group of parents in New York finally grew tired of seeking their children in the bars, so they pooled their resources and had a television set in-stalled in a nearby church. Now when they want to find their children, they go to church.

AIRTEX

MODERN ELASTIC

STOCKINGS

LIGHTWEIGHT
COMFORTABLE
INVISIBLE
TWO WAY STRETCH
HEAVYWEIGHT
FOR SEVERE CASES

FOR SMARTLY DRESSED WOMEN
FOR WELL GROOMED MEN

for measure blanks write to

Worcester Elastic Stocking Co.
56 Front St.
WORCESTER MASS.

What More Could You Want?

ALERT

Two days after deadline, your weekly copy is mailed to you.
News comes from everywhere and we publish it before it gets "cold."

RELIABLE

With a history of 126 years of factual reporting, ZIONS HERALD has a reputation to live up to. It carries a responsibility for accuracy and is proud to continue in that unique tradition.

INDEPENDENT

Not officially backed by The Methodist Church, nor officially circulated by the church, ZIONS HERALD is completely independent.
It is *DESIRED*, not *REQUIRED* reading.

$2.50 Per Year

ZIONS HERALD

581 Boylston Street

Boston 16, Mass.

Library of the UNION THEOLOGICAL SEMINARY New York
JAN 27 1960